





TO THE RIGHT
NOBLE AND WOR-
THY KNIGHT SIR GEORGE

HASTINGS, brother to the right Hono-
rable the Earle of Huntingdon.

SIR,

Books have ever sought out
the fittest Patrons. Thinking
seriously with my selfe, who
might most iustly challenge
the dedication of this labour
at my hands, which I trust
shall euer bring some light and comfort to
our Grammar Schooles, I could finde none
to haue thereunto a better title then your self.
Sith God hath indeed made you a worthy
light, for the sound loue and true aduance-
ment of vertue and good learning, and that
euen from your tender yeares. In as much as
you (contrary to the course of the greatest

THE EPISTLE

part of the flower of the Nobilitie and Gentry of our age) haue addicted your selfe vnto your studies, for the good (I trust) both of the Church and Commonwealth, in stead of following the excessiue pleasures of the time; and haue moreover in a singular maner manifested your affection towards them both, and towards all good learning to that end. Whenas out of that maintenance, which in regard of your high birth and noble line might seeme farre too little for your selfe; you haue yet separated and consecrated, as your first frutes, a portion thereof vnto the Lord, towards the maintaining of sundry poore schollers in the Vniuersitie, by whom his glorie may be aduanced, and the good of his people perpetually procured. Concerning which, let me craue pardon of you (good Sir) and beare the blame, that (though contrary to your minde) I yet still desire, as I ought, that memorable loue of yours to be knowne, for the good ensample and prouoking of many others to the like: wherein one day they should finde a thousand times more comfort, doing it with vpright hearts, then in all that they

DEDICATORIE.

they shall bestow, not onely in the ouerhote
pursuite of their vaine pleasures and delights,
but euen in sundry other kindes, which make
the fairest shew. As my selfe am euer bound
in all places to acknowledge those great re-
spects, which I iustly owe vnto your selfe and
that right noble house for my selfe and mine,
so I hope our God will enable vs to seek euer-
more to be answerable thereunto, as his Ma-
iesty shall vouchsafew fit opportunities. What
is wanting in vs, his goodnesse (I trust) will
fully recompence, that you may be euer ho-
noured, walking with him in this world, and
liuing with him in blessednesse for euer in the
heauens. And in this earnest desire, with my
heartie prayers incessantly for you, that God
may make you to increafe daily in all true ho-
nour, I commend you to his heauenly grace,
resting

Yours euer most bounden,

JOHN BRINSLEY.

A plaine Direction to the painfull Schoolemaister and others, for the most profitable use of this and the like Grammaticall translations.



O the end that all Schollers may find the severall benefites of these translations mentioned in my Grammar-schoole, not onely for sound understanding, true construing, parsing, getting without booke, making and proving the same Latin, speedy turning either into prose or verse, but also for growth in our English tongue together with the Latin; and principally for causing Schollers to study of themselves, and to prepare their lectures at home, so bring them more perfectly, and keep them more surely; and all this with very much certaintie, pleasure and ease both to maister and scholler, I finde this course most readie.

1. Cause every one to be well acquainted with their Grammar rules, and especially to be perfect in the rule of construing, that they may ever follow that direction.

2. Because the greatest part in every Forme are commonly of the duller sort of wits and more negligent, and also hardlier drawne to take paines at home, vnlesse they evidently see the way how they may do it with some delights; cause some pregnant scholler of their owne Forme, or of some higher, to reade them their lecture over-night, onely construing it over once or twice, and shewing them the hard words and phrases briefly.

3. Direct them either to trie first how they are able to construe of themselves, and finde out a reason of every thing, why it must be so construed; and after to compare and trie that which they have done, by the translation. Or else if they have not sufficient leisure, and that they would do it speedily, or be not so well able to do it of themselves, direct them to reade over the translation once or twice; first, that they may fully vnderstand the matter whereby all the construing will be made most easie, and then aduise them to examine carefully by themselves the reason of the whole construction. And so for parsing every thing in the same order as they construe: for these two

To the painfull Schoolmaster, &c.

so depend one upon another, that they cannot be separated. In a word, cause them so to studie their lectures out of the Latine booke and the translation together, that they may be able with their booke under their arme, to deliuer and pronounce the whole lecture either Latine or English alone, so also to construe and parse without booke to deliuer their lectures either in the plaine Grammar order, or more elegantly, and so to giue varietie of phrase, and whatsoever is observed in the translation.

4. Be careful that they take not overmuch at a time, and then so many of them as are apt and painful, will the next day at any time, within an houres space giuen them to meditate, be able to deliuer their lecture (so as I said) viz. pronouncing it without booke both in Latine and English; construe and parse without booke, giue varietie of English phrase, and whatsoever can be required for the understanding and knowledge of enery word. Hereby also they will be able to keepe all that they haue learned, not onely to repeate each weekes worke most perfectly vpon the friday, but also their whole quarters worke at each quarters end, if they vse to repeate it now and then, and so to keepe their authors for enery vse, far more perfectly then by any other meanes.

For these Eclogues and the booke de Apibus, I haue made choise of them to translate thus, as being the most familiar of all Virgils workes, and fittest for childrens capacities: and in some of them I haue made a plaine Analysis or resolution, for the more easie and full understanding thereof, as namely of the first and last Eclogues, and so of that excellen booke of the government and ordering of Bees, which is able to draw the very wisest into an admiration, for their policie, and there are workes of God apparent in them. The resolution of the rest I haue omitted, as being for the most part but beardmens talke, or the matter not so fit, and so the translation of the latter part of the sixth Eclogue. In the first Eclogue I haue giuen a little taste of the Rhetoricke in Tropes and figures: for the rest I referre to M. Butlers Rhetoricke, M. Farnabies tropes and figures, and to Roms Commentarie. The Eclogues being select Poemes, I would haue pronounced most exactly, as namely the 1. 3. 5. 7. &c. (like as Tullies Paradoxes, and some choise Orations for pasternes of Themes and Orations) for that they may be most notable helpe to an excellent pronunciation, which is a principall ornament to all

To the painfull Schoolemaister, &c.

learning, and will bring the schollers much offination with others, and delight in themselves.

I haue onely proceeded thus farre in translating, being fully assured upon certaine experience, that children first entred well in Grammar, and hauing gone through but those parts of the authors which I haue thus translated, will be able by Gods blessing (if they proceed in a right order) to take their lectures of themselves, at least with very litle assistance, in all the rest of Virgil and the higher Latin authors; by the meanes of the worthy Commentaries and other helpes, which the Lord hath in this last age provided aboue all former times.

As for that feare of making truant by these translations, which conceit arose meerly upon the abuse of other translations, neuer intended for this end; I hope that happie experience in this kind, will in time drine it, and all like to it, utterly out of schooles and out of the minds of all. Sith for my selfe, by the meanes hereof I finde the cleane contrary, in causing my schollers to giue a reason of euery thing why it must be so, and also almost double profit to that which I could otherwise. And finally, for that I can hereby teach many more then I could without, and cause euery one of them which are any thing diligent and apt, to render an account of that which he learns from quarter to quarter continually; and all with much ease and pleasure to my selfe, delight and contention among themselves, and great contentation to their friends. T'rie aright, and then giue your sentence. The comforts which my selfe haue found herein, without any of the surmised inconueniences, and the same approued and confirmed by many learned, do make me confident to desire to commend them to all. For all other obiections I haue answered the as large in my Grammar schoole. Experience, I trust, will fully satisfie all sorts in time. Though the slips in this as in the rest, be very many, the difficultie of the labour to obserue duly all the directions, both for Grammar, proprietie, puritie and otherwise, (as whosoener makes triall will soone perceiue) and also my continuall employment may pleade for me, desiring, if the Lord vouchsafe that fauour, to refine them all; like as I hope that he who hath thus far proceeded, will for his owne glory and the good of his people, perfect the whole worke in his due time. Whereunto craving thy loue and prayers, I comend thee to his graco, and rest shine, in what his goodnes shal vouchsafe vnto me.



THE
"BUCOLICKS
OF PUBLIVS
VIRGILIUS MARO:

The first "Eclogue * which is
named "Tityrus.

"Pastorals or heardmens songs. They are called *Bucolica* of *Bovinae bubulcus* or *armentarius*, whereof comes *bucolicus*, a, um, pertaining to neate or to beasts, or pertaining to heardmen or pastoral: and so *Bucolica* (*carmina*) neatheards songs or heardmens songs, and by a *Synecd.* shepheards songs.

logs of *ἑλλογιον* *electio*, *quasi electum poema*, a choyse Poeme: or here signifying, *collocutio*, because most of them are set downe in manner of Dialogues, viz. in talke betweene two or moe parties. * To which [or whereto] the name is *Tityrus*.

"The name *Tityrus* seemeth to be taken out of the Greeke Poet *Theocritus*, whom *Virgil* specially imitates in these Eclogues, where it is the name of a shepheard most expert in countrey musicke. Thus is this first Eclogue named *Tityrus* of this fained shepheard, whose felicitie is here chiefly recorded, and vnder his name *Virgil* is meant.

"THE ARGUMENT.

"The matter of this Eclogue or the substance hereof.



Elibeus a shepheard, * vnder whose name we here vnderstand any shepheard of *Mantua*, * being driuen out of his bounds " by an old souldier, * bewaileth " his calamitie in this Eclog: * & aggrauates his miseries by comparing them with the felicitie of *Tityrus* his

"*Melibeus* a shepheard & familiar friend of *Tityrus*.

* By the name of whom we vnderstand any *Mantuan* shepheard.

* Driuen away from his bounds [viz. his fields or possessions.]

"By an ancient souldier, viz. by one to whom his possessions were given for his long seruice.

* Deplores [or laments] " his misery or mishap: * And exaggerates his owne miseries by collation [viz. by comparison] of the felicitie of *Tityrus*.

B neigh-

The Argument.

- * Contrarily *Tityrus* who sustaines the person of *Virgil* [viz. vnder whose name *Virgil* is meant.]
- " Without care or feare.
- * His tarmes [viz. his lands] being recouered,
- * Lifts vp into heauen *Augustus* [*Cesar* the Emperour.]
- " The principall cause of his peace.
- * Maruellous or wonderfull.
- * About the end [or a litle before the end:] * night now immipent [viz. approaching apace:] * he inuites *Melibee* to [his] entertainment [viz. to giue him entertainment:] * with a certaine countrey-like or homely curtesie [or kindnesse.]
- neighbour. * *Tityrus* contrarily, (who represents the person of *Virgil*,) being now " secure, * hauing recouered his possessions, * extols *Augustus* " the author of his quietnesse with * admirable praises euen vnto heauen. * Towards the end of the Eclogue, * it being now nere night, * he inuites *Melibee* to his house * with a kind of rurall curtesie.

THE

THE FIRST ECLOGVE,

which is called
(1) TITYRVS.

[The speakers are]

(2) *Melibeus and Tityrus.*

Analysis.

Grammaticall Order.

Melibeus.

a In this Eclogue (as was shewed in the Argument) *Melibeus* laments his owne calamitie, and the estate of the rest of the townsmen of *Mantua*, by comparing their misery with the fortunate estate of *Tityrus*, which he admireth with a secret indignation. That he might lie at his ease vnder the shade, and play his country ditties vpon his pipe.

b When they contrarily were enforced to leaue their country and pleasant fields:

And glad to flie their native soyle, yet he lying at his ease vnder the coole shade, might sing his songs in praise of his loue faire *Amaryl*, to cause the very woods with their echo to resound the same.

a *Tityrus*, thou
* lying all
along vnder the
* (3) couert of
* the (4) broad
(5) beech tree,
Doest * " deuise
" a wood-land
(6) song * vpon a
slender (7) oaten
pipe.

b We " leaue
the * bounds of
our countrey and
[our] " sweet
(8) fields:

We " flie " our
countrey: [but]
* thou (*Tityrus*)
lying securely in
the * shade,

B 2 " Teach-

varietys of
Lying downe [viz.
lying at thy ease or
resting quietly.]

* Couert [viz. shade
or shadow.]

* The beech tree
spreading largely,
[viz. with great
armes or branches.]

* Meditate.
" Tune.

" A song fit to be
sung in the woods
[or a rurall or coun-
try song, or a heard-
mans or shepheards
ditty.]

* With a small oate.

" Forsake, or are dri-
ue to leaue or forgo.

* Ends or coasts.

" Pleasant grounds
or lands.

" Flie from, or are
driven out and ba-
nished from

" Our native soyle.

* *Tityrus*, thou ha-
ing sluggish [viz. se-
cure or lying at thy
rest, or idle and
carelesse.]

* Shadow.

Trop nomen exponit
Derivation of words
Tropus

1 *Tityrus* a fained name
of a shepheard, most
expert in countrey mu-
sicke (as was said,) here
signifieth *Virgil* the fa-
mous Poet restored to
his possessions by the
commandement of *Augu-
stinus*.

2 *Melibeus* a heardman
so called, *en melius dicitur*
his poem, because he had
care of cattell, represen-
ting a townsmen of
Mantua, cast out of his
possessions by the Ro-
mane souldiers, to who
their lands were given.

3 *Tegmen* q. tegimen. a
segender. *Synecd. gen.*

4 *Ratula* a patendo.

5 *Fagi*.] *Synecd. spec.*

6 *Musam*] *Metonymia*
efficientis.

7. *Adena*] *Metaphor.*
an oate for a pipe made
of oaten straw, *Musma-
teria* & *Mit. milium* &c.
and taken for any pipe.
Synecd. spec.

8 *Arum ab arando*, *scilicet*
a field properly as is
ready to be sowne, now
plowed or tilled, *Synecd.*
spec.

Virgils Bucolics

Proper names and
words expounded.

Tropes

9 *Amaryllis* a fained
loue of *Virgil*, hauing
the name of *ἄμαρυνος*,
splendeo, here it may
seeme to be taken for
Rome; and *Virgil* ha-
uing friends there; *Me-
taphora*, or being put
for songs of *Amaryllis*, it is
Meton. subject.

10 By God he meaneth
the Emperour *Augustus*
who had granted him
his lands and liberties,
for so the Romans flat-
teringly made their
Emperours gods. Or he
meaneth that he would
honour him as God, for
the greatnesse of the be-
nefit which he receiued.
Denu Denu, in the begin-
ning and the end, *Epa-
nalepsis*.

11 *Ille, illius*] *polypeton*.

12 Kine for any kind of
cattell. *Syn. spec.*

13 *Rare*] *Syn. Gen.*

14 *Ludere*] *Syn. Gen.*

15 *Calamus*] *Syn. spec. &
Met. Met.*

Verity of phrase.

" Makest.

" To sound backe
(as the Echo in the
woods) faire *Ama-
ryll*: viz. thy songs
of thy loue faire *A-
maryll*: or to sing
songs in praise of
Rome and thy fa-
uourers there.

* Made these rests
to vs.

* Idlenesse [viz.
quietnesse or securi-
tie and freedom.]

* Be euer a god to
me viz. whilst I liue
and after my death.

" Delicate, fat and
young.

* Sheepefoulds.

* Imbrue, colour,
moisten or poure a-
bout, viz. be offered
on his altar.

* The altar of him.

" Suffered my cat-
tell.

* To wander [viz.
to leasow or to go
where I will.]

" Sing.

* What things or
what songs.

" Countrey pipe.

* Reede or straw,
viz. on my countrey
oaten pipe.

* I in truth.

" Grudge at or re-
pine against thy
happinesse or prospe-
ritie.

" I wonder at it
with delight.

" Teacheest the
woods " to re-
sound faire (9) *A-
maryll*.

" *Tit.* Oh *Me-
libeus* [our]

(10) God hath

* wrought this

* peace for vs;

For (11) he shall

* alwaies be my

god, & a " tender

lambe [fetched]

from our * foulds

shall * sprinkle

* " his altar of-

tentimes.

" Hee hath

" permitted my

(12) kine * (13) to

pasture freely all

abroad, as thou

seest, and my self

to " (14) play what

tunes I please,

with my " fielden

* (15) pipe.

" *Melib.* * f In

truth I do not

" enuie [thy feli-

citie,] " I ad-

miere it rather.

* We]

Analysis

" *Tit.*] *Tityrus* answe-
reth him, reioycing that
the Emperour *Augu-
stus*, whom he called
God, had granted him
all that happy peace.

And therefore he
should euer be his God:
now in his life time, and
euer after.

d Yea that he would
offer vnto him many a
sacrifice, as the manner
of the Romans was to
do to their gods.

e For that he had gran-
ted him free libertie &
safetie for the keeping
of his cattell where he
would, and of playing
and singing at his will.

f *Melib.* Replying, tel-
leth him that he did not
enuie him, but rather
admireth his felicitie,
considering what trou-
bles were in *Cremora* &
Mantua and in all the

Analysis.

countrie about, by the
Romane souldiers, to
whom their lands were
giuen: whereby the
poore inhabitants were
driven out. And he him-
selfe become very fee-
ble, yet was faine to
drive his goates farre
off whither he could, to
find pasture for them,
having nothing else left
him; and had one of
them so weake as he
could hardly drag her
after him.

g Then giues the rea-
son thereof, for that she
had newly eaned vpon
a bare flint stone, in
stead of some better
place of succour, and
had there left two twins
the hope of repairing
his flocke againe.

b Afterwards he com-
playneth of their foo-
lishnesse, that they could
not be warned to pre-
uent these mischies by
so many prodigious
signes: As having seene
the oakes smitten with
the lightning, which did
portend some great euil
to come vnto them by
the displeasure of the
Emperour, as by the
thunderbolt of Iupiter
himselfe.

Grammatically translated.

* We[*of Man-
tina*] (16) are mi-
serably molested
on euery side in
*al our grounds.

* Lo, I my selfe
being (*17) feeble

* do drive *my
goats (18) far off,
*and moreouer,

Tityrus * I can
scarfly (19) *drag
after me this
weake goate.

g For she ha-
uing * eaned e-
uen now (alasse)
vpon a bare flint
stone, hath left
*twins the hope
of [my] flocke,
here amongst the
thicke hazels.

b I remember
the (20) oakes

* smitten from
(21) heauen * to
haue foretold vs
this * mischies
oftentimes, * if
that our mind
had not bene

B 3 * be-

* It is troubled so
very greatly, viz.
there are so very
great troubles a-
mongst vs by the
souldiers.

* In our whole
fields, or throughout
all our bounds or
lands.

* See or behold.
* Sicke [viz. sor-
rowfull; pensue or
heauie.]

* Do.

* [My] little goates.

* Far [from our
coasts] or being so
farre before me that
I cannot overtake
them.

* And also.

* I leade scarfly this
[goate.]

* Enforced her selfe
to bring forth, or
brought forth ere-
while.

* Two young kids.

* Touched, [viz.]

scorched, or blasted,
or smitten with the
lightning or thun-
derbolt.

* One of the aire.

* To foretell vs.

* Enill hap.

* If we had not bene
vnhappie.

16 *Turbatur* [à militi-
bus, h. e. nos turbatur.
Enal.

17 *AEger, ago. Pagan.*

18 *Protenus*, [à porro
et tenu. longè vel pro-
cul. Adv. loci.

19 *Ago, duco Epanod.*

20 The oake which
sometime ministred
foode to man by the
mast of it, was said to be
in the protection of Iu-
piter; and therefore by
this diuination was sig-
nified the displeasure of
Cesar, to take away
their fields, as of Iupiter
striking the oakes.

21 *Calum. pro aere, ut
pro compasse aere. Adv.
temp.*

22 *Prædicere. Metaph.*

23 *Sape, sape. Anaph.*

24 *Sinistra cornix* the chough sitting on the left hand, [viz. sitting North when they looked towards the East or Sunne rising; which they accounted vnluckie.

This verse is omitted by sundry interpreters, as none of *Virgils*, for that it seemes contrary to the diuinations of those times, wherein they tooke this signe to be luckie: vnluckie it be attributed to the shepheards rudenesse.

25 *Mantua* is a little citie in *Gallia Cisalpina*, where *Virgil* was borne.

* *Left, foolish.*

* The chough, crow, or daw on the left hand. *Al.* The chough hath foretold vnhappy tidings frō the hollow holme tree, [or vnhappie things.]

* *Nevertheless.*

* *Give vs [viz. shew vs.]*

" I foolish shepheards

" Imagined that, that citie which men call *Rome*, was like this our citie *Mantua*.

* *Are went oft times*

* To put away [or to driue away to be sold, or to the market]

* The tender yong ones of our sheepe, [viz. our lambs wained frō their dams.]

* I had knowne or scene.

* To the bitches,

* I had knowne.

* To their dams.

26 *Sic, sic. Anaph.*

27 *Canibus catulos. Pantomasia.*

28 *Catulos, hados. Epamodos.*

29 *Matribus. Metaph. ant Syn. spec.*

30 *Noram, solabam. Epamal.*

* besotted.

i (23) Oft times

* the (24) vnluckie chough foretold it from the hollow holme.

k But " notwithstanding *Tityrus* * tell vs who this god is.

l *Tit.*] Oh *Melibæus* " I foole " though [that] city which [men] call *Rome*, to be like to this our [25] *Mantua*] whither [we] shepheards * are often wont * to driue * our tender lambs.

m (26) So * had I knowne (27) whelpes like * to the dams, [and] thus [* had known] (28) kids like * vnto the (29) goates: thus was I (30) wont to

i Also the Chough chattering from the hollow holme tree on the left hand, which he accounteth another prodigious signe.

k Yet seeing there was now no remedy, he desireth to know who this god was.

l *Tit. Tityrus* in stead of answering directly, beganne shepheardlike to extoll the citie where that god dwelt: describing it both by the name, & also the greatnesse and state of it, which he amplifieth by his owne foolishnesse: That he was wont to imagine it to be like their citie *Mantua*, whither they vied to driue their lambes to sell, but onely that he thought it somewhat bigger.

m Euen as he had knowne whelpes like the dams, kids like to the goates, & had bene wont thus to compare the greater things with lesse.

Grammatically translated.

to compare great things " to small.

" But now he acknowledged he saw indeed, that this citie did so far exceed all others in state and greatnesse,

As the high cypresse trees do the low shrubs.

" But * this " hath lifted vp the head * so high (31) amongst [all] other cities;

* As the cypresse trees are wont among the * weake " wilde vines.

o Mel.] Melibæus replying againe, demandeth of him the cause, which made him so desirous to see Rome.

p Tit.] Whereunto Titus answereth, that desire of freedome was the cause, and also hope of recovering his lands, which he there obtained though long before.

o Mel.] (32) And what so great * a cause hadst thou of seeing Rome?

p Tit.] " Liberty : A which * though it were long first, yet at length * looked backe vnto me, being altogether " * vnprofitable [before.]

q And not vntill his beard began to be white, viz. that he was growne well in yeares. r Yet at length he obtained it after long looking and waiting.

q After that (33) " a whiter beard fell * from me in trimming.

r Notwithstanding.

" With little.

* This [city Rome.]

" Hath so much advanced [or lift vp the head above [all] other cities.

* So much.

31 Alias inter. Anastrophæ.

* How much.

* Bending or pliant, viz. limber.

" Bindeweeds or shrubs.

* A cause of seeing Rome hath bene to thee.

" Even liberty [viz. a desire of liberty.

* [Though it was] late [before it came]

* Respected me [or beheld me favourably.

" Sluggish or slouenlike and vnhusome.

* Rude and without art.

* To me pouling [or barbing] viz. as the Barber was cutting my beard.

The sence is, After that my beard began to be white,

" Yet notwithstanding [liberty] respected me [viz. I became a free-man.]

32 Ecquæ pro quenam, more antiquo.

33 A white beard, either as the first downe is whitish in many; or as some imagine by his yeares; or rather by cares for the losse of his lands; for that Melibæus calleth him after, fortunate old man. Which speech may yet respect the time to come: what he was like to be. *infra.*

34 *Resperis tamen*] E-
pan.

" A long time after.

" Since that I be-
gan to be in esteeme
at Rome, I left
Mantua.

* Hath vs.

" Mantua.

* For.

" I will confesse the
truth.

" Whilst I abode at
Mantua,

35 *Nec, nec, Anaph.*

36 A mans substance or
goods was called pecu-
lium, because of ancient
time it consisted chiefly
in cattell, pecus.

37 *Victima*, is proper-
ly sacrifice for victory
obtained, a victoria. As
*hostia pro hostibus supe-
randis*, a sacrifice for the
overcoming of ene-
mies, viz. in hope to o-
uercome.

38 *Septum à sepio. Syn.*
Gen. pro ouili.

39 *Ingrata*] vnthankful
to the shepheards by
whom it was maintai-
ned.

40 *Vrbi. Syn. Gen. Met.*
subi.

41 *Ære*] because in old
time they made money
of brasse. *Met. Met.*

* Was there to me
hope of liberty nor
care of my substance
or estate.

* Much sacrifice
[viz. many a lambe
was fetched from my
foulds for sacrifice.

" I made good fat
cheeses.

* Pressed.

* [My] right hand
did not returne to
me home at any time
loaden with money
[viz. I neuer
brought any store of
money home for mine
owne selfe: or for
mine owne use, but
euer returned emp-
ty handed.

standing (34) it
looked backe vn-
to [me] & came
to [me] & came
after a long
while.

s [But] since
that time, that
Amaryllis * hath
got vs, " *Galatea*
hath left [vs:]

t * And why
(" for I will con-
fesse) " whilst *Gal-
atea* held me,

(35) Neither
* had I any hope
of freedome, nor
care of mine
(36) estate.

" Although
* many a (37) sa-
crifice went out
of my (38) foulds.

And " fat cheese
was * made [by
me] for that
(39) vnthankfull
(40) citie:

Yet * my right
hand returned
not homeloaden
with (41) money
at

s And then he sheweth
that since that time that
he came in fauour at
Rome, he had left *Man-
tua* altogether.

t And also giueth the
reason of it: because
whilst he was at *Mantua*
he had neither hope of
freedome, nor means
of recouering or in-
creasing his substance.

" Although there went
many a sacrifice out of
his foulds.

And many a good fat
cheese went forth of his
dairie to that vnthank-
full *Mantua*.

Yet still his purse came
empty home.

Grammatically translated.

at any time.

¶ Melibæus againe applauding his happinesse, telleth him that he wondered why his loue Amaryll, so called vpon the gods in such penſiue manner for him.

That he suffered his apples to hang vpon his trees, not regarding to gather them, but pining away with longing after him.

That the pine trees, fountaines, and euen the very groues did seeme to call for him in mourning wise.

¶ Tityrus answering, sheweth him the cause of his going to Rome, and of his tarrying there so long.

For that he could neuer otherwise haue gotten out of seruitude; nor haue seene the gods, (meaning the chiefe States of Rome, whom he flatteringly calleth gods,) in such manner as he now did being present with them, and to haue them so bountifull vnto him.

Melib.] x Oh
(42) Amaryll, I wondered why thou * so penſiue-ly * calledst vpon the gods.

¶ For whom thou sufferedst [his] apples to hang vpon * their trees:

(43) Tityrus was "absent hence: oh Tityrus the very pinetrees called thee:

¶ The fountainesthemselues [did call] thee: [yea] these same very (44) groues cald for thee.

Tit.] y What should I do? for neither could I get out of * seruice,

Nor know "the gods so present elsewhere.

Oh

C

42 Amarylli] Apostrophe
the ad amicam.

* Being penſiue] or sorrowfull, or heauie, as forelorne, or sad.

* Didst call.

¶ For whose sake.

* Their owne tree.

43 Tityrus, Tityre, ipse, ipse, ipse. Anaph. Polyp.

¶ Farre away from.

¶ The very water springs.

44 Arbustum is a grove of trees either for fruite or pleasure, or onely for bearing vpon vines, to which the vines are said to be married; but chiefly of such trees as beare fruite.

* Was it lawfull for me to go forth from [or get out of] seruice or bondage.

¶ The worthy nables so fauourable and so ready to helpe.

45 *Augustus Caesar* the second Emperour of Rome, sonne to *Octavianus* a Senator, and Nephew to *Iulius Caesar*, a wife and mercitull Prince, in whose reigne Christ was borne.

46 *Hic, hic, Anaph.*

47 *Puer* is taken properly for a boy, viz. as it is opposite to *puella* a girle. Secondly, it is taken for the childish age, and thirdly, for a servant or bondman, which were commonly boyes or yong men: so it is here vied.

48 *Submittite tauras, q. sub iuga mittite.*

49 *Fortunate senex* *Melibeus* is thought here to call him thus in regard of the time to come, that he might live to be a happy old man.

50 *Fortunate, &c. Exclamatio admirationis.*

51 *Limoso ianco, Syn. spec. sing. pro plural. Epan.*

* That yong man [or that yong gallant, viz. *Augustus Caesar* the Emperour who began his Empire very yong.

* To whom.

* We offer sacrifice twelue dayes every yeare, viz. at the Calends of each moneth

* Requesting [or making suite vnto him.

* Boyes or Lads [viz. servants, slaves or drudges]

* Cattell.

* As before.

* Put vnder [your] buls viz. vnder the yokes, that is, yoke your oxen as before.

* Happy old man that thou shalt be!

* Therefore

* Thou shalt enjoy thy grounds or possessions.

* Countries.

* Pastures sufficient for thy cattell.

* Although it be fenced in with a stone walley a fenne ditch, or with stonie hills or rocks or marshy grounds, & not very great [or seeing that it is, &c.

* Compasseth about [viz. limiteth.]

* With slimy bulrushes [viz. with flags growing in the mud.

2 Oh *Melibeus*, here I saw
* (45) that renowned Youth,
* for whom our altars smoake
twise sixe dayes every yeare.

(46) Here he first gaue this answer to me * humbly petitioning:

(47) Ye * servants feede [your] * oxen * as in former time,
48) * yoke [your] buls [again.]

(49) *Mel.*
(50) * O a fortunate old man!
* then * shall thy * grounds remaine to thee,

And * large enough for thee,
* although a bare stone and a fenne ditch * incloseth all [thy] pastures with * the slimie bulrush.

b .11.

2 There he telleth him, that he saw moreover that renowned *Augustus* whom he made his god:

To whom he offered sacrifices twelue times euery yeare:

From whom he receiued this comfortable answer, as from an Oracle:

That he should follow his cattell and his bulbandry, enioying them as he did before.

* *Melibeus* hereupon breaking out into an exclamation of wondering, calleth him fortunate old man, because he should enjoy his possessions and his grounds which were large enough for him, Albeit they were compassed about with a stone wall & a fen ditch full of bulrushes, and were not very great.

Grammatically translated.

b Yet hereby he should
receiue this benefit; that
his cattell should not be
indangered to receiue
hurt, by such grounds as
they were not acquaint-
ed with;

Nor by the contagious
diseases of other cattell,
but might pasture by
themselues.

c And further also ad-
mires his fortunate
estate, for the pleasures
which he should now
enjoy:

That he might spend all
his dayes lying at his
ease vnder the coole
shade, and amongst the
knowne rivers of his
owne countrey.

d That on the one side
he might heare the
sweete humming of bees,
feeding continually vpon
the palmes of the
fallow trees, in the hed-
ges of his neighbours
bounds, which would
oft lull him on sleepe
by their pleasant noise.

b *Al.* [Yet] * vnwonted pa-
sturing shall not
* annoy thy cat-
tel (52) great with
yong :

Nor yet the
* contagious dis-
eases of [thy]
* neighbours cat-
tell shall hurt
[them.]

c O fortunate
old man, thou
* mayest catch
here oft times
(53) the coole
aire in the shade,
* amongst the
knowne rivers &
the (54) sacred
fountaines.

d * On the one
side the hedge
which is * on
thy neighbours
bound, (54) be-
ing fed vpon con-
tinually by the
bees of (55) (56)
Hybla, * [for]
the flower of the

Al. [Therefore] * Vnaccustomed pa-
stures, [or fodder, or
feeding.
* Taint.

* Ill contagious, [or
catching diseases.
* Cattell neare vn-
to thee [or of the
cattell of thy neigh-
bour.]

* Shalt catch oft
times here
* The shady cold.

¶ Betweene Padus
and Minus which
were dedicated to
the Nymphes.

* From hence [or on
one part.

* From the neare
bound,] viz. on the
next meet, or in the
next fence, or the
hedge betweene thee
and thy neighbour.

* Eaten vpon [or ea-
ten vpon] alwaies by
the bees of Hybla.

* According to [or
in regard of] the
palmes, [or flowers,
or bloomes of the
fallow trees.]

52 Fata Metonym. ad-
iuncti.

53 Frigus opacum. Met.
adiuncti.

54 Sacros propter Nym-
phas Naiades quibus sa-
crisunt.

54 Hybla is a towne of
Sicily, and a mountaine
neare vnto it, where was
store of thyme and fal-
low trees, and so most
excellent for beer.

55 Depaske florem [h.e.
secundum florem, Syn.
membri.

56 Hyblen apibm [Syn.
spec.

Virgils Bucolics

57 *Salicetum locus salicibus confusus, & per Syncopen salictum.*

58 *Sufurru* is any soft or still noise, as of leaues or branches of trees; and here of bees, a word faigned per onomatopoeiam.

59 *Fronator* [qui frondes amputat.

60 *Nec, nec, Anaph.*

61 *Aëria Meton. subj.*

62 *Fretum à feruendo,* a narrow sea betwene two lands here put for a ny sea. *Syn. memb. or Syn. spec.*

* Perswade [or cause thee.

* To go into sleepe, or to sleepe.

* Light sound, [or humming noise.

* From hence the lopper of trees [or corder of wood lopping and shreading of the boughes.

* To the blasts [viz. aloud piercing the skies.

* From vnder the hit rocke [viz. lying vnder it.]

* Neither yet.

* Being thy care, [viz. thy delights, or that in which thou delightest,] shall cease to sing.

* To sing after her manner as it were mourning.

* Aerie elme, viz. the elme tree mourning vp into the aire

* The Hart so light of foote.

* Light.

* Shall be fed before, or shall feede, like a common.

* Seas.

* Shall forsake or leaue destitute.

* Naked [viz. uncovered or drie in the shoare or banks of the sea for lacke of water.

(57) fallow groue will * moue thee oftentimes * to fall asleepe with their * pleasant (58) humming noise.

* On the other side (59) the tree lopper shall sing * aloud * from the high rocke.

* (60) Ney yet in the meane time the hoarse Stocke-doues * [which are] thy delight,

Nor the turtle shall cease " to mourne from the * (61) high elme.

f Tit.] Therefore " the * swift stags shall feede first in the skie :

And (62) the " narrow seas * shall leaue the fishes * bare vpon the

* On the other side he might heare the loppers of trees singing loud to the skies, so as to make the heavens to ring ; as he lay at his ease vnder the rocks.

And that he might heare the ringdoves singing after their manner, wherein shepheards take chiefe delight.

And likewise the turtles mourning continually in the high elmes.

f Tityr.] Tityrus answering professeth, that in regard of all this happiness which he enioyed by Augustus, he would neuer forget him; which he amplifieth by three comparisons of impossibilities, and from the lesse to the greater.

1. That the stags should

feede in the skie before.

2. That the seas should be dried vp, and the fishes dye for lack of water.

3. That the Parthian remaining in Parthia should drinke of the riuer Araris in France, and the Germaine in Germanie should drinke of Tigris in Asia, the one of them running into the other, before he would forget him. Or that they being driuen out of their bounds should wander about the farthest places of the earth.

g Melibæus contrarily bewaileth the miserable estate both of himselfe, and of the rest of them who were driuen forth, that they should be enforced to flie into all the quarters of the earth, some to Africa Southward; others into Scythia Northward, others into Creete which he maketh to be in the East; others into Britaine remote from all the world Westward.

the shoare.

* (63) [And also] (64) the Parthian outlaw shall either drink of [the riuer] Araris, or the (65) Germaine shall drinke of [the riuer] (66) Tigris; * the bounds of both of them gone round about, before * his countenance shall slide out of our breast.

Mel.] g But we shall go from hence, * some vnto the thirsty (67) Africanes: Part [of vs] shall " come into (68) Scythia, and [part] vnto " Oaxes the swift [riuer] of Creete: And [we shall come] * vnto the Britaines being diuided altoge-

C 3 ther

* Either the Parthian &c. [viz. The Parthian outlaw [remaining in Parthia] shall drinke of the riuer Sagoma in France, & the Germaine, &c. or the Parthian being driuen out of his country.

* The bounds of the both being wandered through [viz. having travelled about the both, that is, the Germaine having travelled through all the coasts of the Parthians, and the Parthian of the Germaines.

" Before we shall forget him.

* Then his countenance shall, &c.

* Some [of vs shall go or wander] to the thirsty Africanes, [viz. towards the scorching South where Africa lieth, which is called thirsty in regard of the heate there.

" Come in our travels into Scythia [viz. towards the cold North.

" Oaxes towards the East.

* To the Britaines [viz. to the furthest parts of the West separated wholly by

63 *Antè, antè, Anaph.*
64 The Parthian in the Scythian language is said to signifie an outlaw.

65 *Germania pro Germano. Met. subj.*

66 *Al.* The Parthians shall be drinen into Germanie, and the Germanes into Mesopotamia, *Fris. kiline.*

66 *Tigris* a riuer in Asia passing by Mesopotamia, and so running through Armenia.

67 *Afros. Syn. spec. Met. Adi.*

68 Scythia put. for the North, *Syn. spec. Oaxes* is thought to be a swift riuer of Mesopotamia towards the East, put for the East part: named here a riuer of Creete, according to the shepherds skill: or so called because the earth of it is chalkie, as some thinke.

the seas from the rest
of the world [viz.
from the continent
or firme land of Eu-
rope and Asia.

* Behold I seeing
ever after a long
time the coasts of my
countrey:

" After many years,
or a long time after
my leaving of them.

" Looking upon or
viewing.

* Some beards or
eares of corne: viz.
sommers wherein
they are ripe.

* Heaped up with
turfe, viz. covered
with turfs heaped
one on another.

" Which is now or
was before to me as
my kingdome.

" Shall I wonder be-
ing in love with it;
as in former time?

* Kingdomes.

* The vngodly [viz.
wicked or prophane]
souldier, shall he
haue these new bro-
ken up grounds so
well ordered or til-
led, or dressed, [viz.
these fallow fields so
well prepared for
seede.

* The barbarous [or rude souldier] or
the rude fellow, or the barbarian [shall he
haue] these standing corne [viz. these crops of
corne]

ther from the
whole world.

h *Loe, I euer
beholding my
country bounds
" after a long
time;

And " seeing
after * some

(69) Sommers,
the top of my
poore cottage

* thacked with
turfe, " being

[now] (70) my
*kingdome, (71)

shall I admire
[it?]

i Shall the
* impious soul-
dier haue these

so well husban-
ded (72) grounds
new broken up?

* Shall the
barbarous stran-
ger haue these
crops of corne?

h Afterwards he brea-
keth out into a new la-
mentation for the lea-
uing of his houles and
grounds, complaining
that when he should see
them againe after many
yeares he should neuer
admire them, reioycing
in them as he had bene
wont.

i Thereupon he also
bemoneth their lament-
table estate, by an ex-
clamation of commise-
ration: That now the
impious souldier should
possesse those their
fields so finely husban-
ded and prepared for
seede. And that the bar-
barous stranger should
haue their crops of
corne.

69 Arista is properly
the beard or the eare of
the corne; taken here
first for the whole eare
of corne, then the eare
for the haruest, wherein
it is ripe; the haruest for
the sommer; the som-
mer for the whole
yeare, which make a
Metalepsis, viz. many
tropes in one, thus
passing as by degrees
from one to another.

See Butlers Rhet.

70 Regna] Metap.

71 Mirabor pro admi-
rabor.

72 No vale, ubi satum
fuit, & antequam secun-
da satious renouetur,
quiescit.

Grammatically translated.

4 Thus he proceedeth complaining of their discord whither it had brought them, and for whom they had sowne their fields.

1 Yet after by turning the speech vnto himselfe, he comforte himselfe herein notwithstanding: That he might plant pease trees and vines otherwhere. Or rather complaines of his folly in planting.

m And then withall speaking to his goates which had in time past bene his chiefe delight, bids them farewell; lamenting this, that he might not see them any more to feede (as it were hanging) vpon the tops of the rocks, like as sometimes he had done, lying vnder them in the greene valleys farre remote.

n He should sing no moe songs following them, neither should they crop the flourishing trifoly, or bitter wilowes, or other such like shrubs, as they had bene wont.

(73) k Low whither discord hath brought [vs] miserable citizens!

(74) See for whom we haue sowne our fields!

10 Melibens,

(75) greift peare trees now, * plant vines.

m* (76) Farewell my [goates] (a "happy cattell in time past:)

(77) farewell my little goates.

* "I lying along in a greene * valley, shall not see you hereafter" to hang [feeding] a far off vpon the bushie rocke.

n I shall sing * no moe songs: Oh my goates ye shall not "crop the flourishing (78) citise, and the (79) "bitter wilowes

"Behold to what a state, contention [or warre] hath brought vs the unhappy inhabitants of Mantua.

73 Enquo] Exclamationis.

74 En, en. Anaph.

* Planter set peare trees.

75 Infore name,] Apostrophe, viz. a turning of the speech to himselfe.

* Set vines in order

* Go ye, or get ye gone.

76 Its] Apostrophe to the goates.

"Sometime my happy castell.

77 Its, ite. Epau.

* I cast downe.

"I shall nos hereafter lying all along in a greene valley see you as I haue bene wont.

* Den or cave.

"To hang [viz. because the goates seeme to hang vpon the steepe rocks where they feede on them.

"No songs or verses.

"Eate or browse vpon the blooming shrubs.

"Sallowes, which are bitter to our taste, though pleasant vnto goates,

78 Cytisus is a kind of trifoly called tetrifoly, a plant greatly increasing milke, and good against the rot in cattell, taken here for any such kind of heerbe or shrub, good for goates. Syn.

79 Amaras hominibus, capris suauis.

lowes, * hauing
me to feede
you.

* Me feeding [you]
viz. hauing me to
send you, or to follow
you,

" Norwithstanding.

" Stay, tarrie, or a-
bide with me.

" Vpon a bed made
of tender boughes of
trees, or leaues, or
flowers, or vpon the
soft greene grasse, as
sheepheards in that
hot countrey vsed.

* Vpon a greene
leafe.

* There are to vs
mellow apples.

* Soft, ripe, or plea-
sant.

* There are] soft
chestnuts [viz. fully
ripe, or very plea-
sant.

* And plenty of
pressed milke, [viz.
turned to cheefe, or
of curds and creame.

" The chimneys of
the townes and
farmes about do
smoke as toward
supper time.

" The shadowes
waxing bigger do
shew it to be neare
so night. For the nea-
rer it is to the Sunne
setting, the greater
the shadowes are.

Tit.] " o Yet
thou mayest rest
here with me this
night,

" * Vpon greene
(80) leaues * we
haue * mellow
apples, * dainty
chestnuts, * and
good store of
cheefe.

And now " the
highest tops of
the villages do
smoke farre off.

And [likewise]
" greater sha-
dowes fall from
the high hills.

Tit.] " Tityrus here
concludeth the dialo-
gue, inuiting Melibemus
to tarrie with him all
night, and to rest and re-
fresh himselfe; and that
by sundry reasons.

1. For the commodi-
ouesesse of his lodging
there vpon the greene
leaues.

2. Because he had good
prouision to giue a
sheepheard entertaine-
ment, both of mellow
apples, ripe chestnuts, &
of curds and creame and
cheefe enough.

3. For that it now doth
towards night, which
letteth out and amplifi-
eth by the smoking of
chimneys, the increas-
ing of the shadowes of
the hills both in length
and greatnesse, as they
are wont to do toward
the euening.

80 Fronde] Syn. spec.

THE

THE SECOND ECLOGVE * [CAL- LED] ALEXIS.

THE ARGUMENT.

Corydon a shepheard * enamored on a youth called *Alexis*, * omitteth nothing which may * helpe * to allure his childish mind, and * to get mutuall loue. But when he * perceiueth that he doth not any thing preuaile, neither by complaints, nor by [his] * faire words, * nor yet by his gifts; at length * coming to himselfe, and acknowledging his owne * folly, he determineth * to betake himselfe againe * to the discontinued care * of his priuate businesse at home: that he may * shake off by his accustomed labour, the * likefomnesse of his * unhappie loue, which is wont for most part to * come of idlenesse. * Moreover * by *Corydon* (if we * giue credit to *Donato*) we vnderstand *Virgil*; * by *Alexis*, *Alexander Pollio*s. sonne, * whom he receiued of him after giuen vnto him freely.

D

* The

* To whom the name is [viz. which hath the name *Alexis*.]

* A shepheard called *Corydon*.

* Being taken or caught with the loue of the lad *Alexis* [viz. being exceedingly affectioned to him:]

* Pretermitteth nothing of those things [viz. ouerslippeth no oportunitie or meanes.]

* Appertaine or belong.

* To stroke softly [viz. to win by flattery or flattery, or to intice.]

* To gaine from him mutuall loue [viz. to cause *Alexis* to loue him againe.]

* Vnderstandeth himselfe, neither to profit any thing.

* Flatteries or alluring words.

* Or by his little gifts or presents.

* Returning to himselfe [viz. bethinking himselfe better. * Madnesse.]

* That he must returne [viz. to returne.]

* To the intermitted [or omitted] care [viz. the care which for a time he had left off]

* Of his household estate or matters belonging to his family or domesticall businesse.

* Cast off or remoue, or put away, or dring away.

* Tediousnesse [viz. wearinesse or griefe.]

* Vnfortunate loue.

* Grow or spring.

* And [viz. and indeed or and also.]

* We take [viz. vnderstand] *Virgil* by *Corydon*.

* Beleeue [viz. may giue credit to.]

* By *Alexis* [we vnderstand] *Alexander* the boy of *Pollio*: [vnder the name of *Alexis* is meant, &c.]

* Whom he receiued of him [viz. of *Pollio*] after for a gift [or a reward] viz. bestowed vpon him freely.

- * Corydon a shepheard;
- * Burned [viz. was inflamed with the love of faire Alexis: for vehemently loved:
- * Beautifull or well favoured Alexis:
- * Delights or dainties [viz. the onely solace of his maister.
- * Neither could he have what he might hope: [viz. yet he obtained not any thing but onely a vaine hope of him.
- * Continually [viz. usually or very often, or day by day.
- * Being shadie tops [viz. broade & spreading, and so making a shade with their tops.
- * He revolved, or rolled, or vainely uttered.
- * [Verses] [viz. rimes or words] ill set together, or ill composed or disordered.
- * With a vaine study [viz. vainely or all in vaine.]
- * Thou carest for nothing or not at all [viz. thou carest not for.
- * Verses.
- * Thou hast no compassion of me.
- * To conclude.
- * Thou compellest me to die [viz. thou killest my heart.]
- Al. Thou wilt compell [viz. cause me to die or hasten my death.]
- * Also the castell or the very castell:
- * Do endeaupur or seeke to take the shades and colds, [viz. shadie and coole places or the shady cold.
- * The bushes of thornes, [viz. thorny places or shrubs] also do hide
- * serpents like newtes.
- * Dost stampe [or pun] together garlike and wilde thime being strong smelling hearbes.
- * Wilde betany smelling like wilde marjoram, or wilde thime.
- * Flowers or harvest men.

a Thestylis a countrey woman, Syn. spec.

* **T**He shepheard Corydon impatiently loved

"faire Alexis:

Being the * delight of [his] maister; * but yet he could not have that which he hoped for.

Onely he came * daily among the thicke beeches * [having] shadie tops: there all alone " he tossed these * rude [meters] to the mountaines and woods, * with labour spent in vaine.

O cruell Alexis * thou nought regardest my * songs:

" Thou takest no pittie of vs: * In a word, Al. thou causdest me to die.

Now * even the castle * seeketh after shades & coole places.

Now * do the thorny thickets likewise hide the Greene " lizards.

And a Thestylis * puns strong smelling hearbs [as] garlick and " wilde betany for the " reapers wearied

wearied * in the scorching
ing heate.

Al. But the groues
* do ring with me * with
hoarse grasshoppers [ly-
ing] vnder the burning
Sunne, whilst * I spee out
"thy footesteps [on eue-
ry side.]

* Had it not bene bet-
ter [for me] to " suffer
b * the heavy looks of *A-*
maryl,]

And [her] proud * dis-
daine? * were it not bet-
ter to endure *Menal-*
cas?

Although he [be]
" blacke, and albeit thou
wert * passing faire.

" Oh faire boy, trust
not thy * beauty ouer-
much!

c * White priuet
flowers " fall, " blacke vio-
lets are gathered.

Alexis, " I am " de-
spised of thee, neither
askest thou who I am,

Al. " How rich [I am]
* in cattell white as snow,
* what plenty of milke

D 2 I

* With the snatching beate, [viz. the
violens or vehement beate.

Al. But [yet] the groues [or thic-
kets] do resound [my songs] with me,
[together] with hoarse grasshoppers,
whilst I spee on euery side, thy foot-
steps vnder the burning Sunne.

* Do sound backe as the echo, [or do
giue an echo.

" With hoarse singing grasshoppers, or
grasshoppers singing hoarsly vnder the
scorching beate.

* I go about to seeke or view euery
way.

" The treadings or prints of thy feete.

* Hath it not, &c.

" Abide or endure.

b Tristes iras,] Met.
Effecti.

* The sorrowfull angers, [viz. the
frowning looks.

* Disdaines.

* Whether or no *Menalcas*? [viz.
were it not better to loue *Menalcas*,
or to endure *Menalcas* to frowne vpon
me, or to disdaine me.

" Foule, or at least not so faire, or of
a swart colour.

* White [viz. beautifull,

" O well favoured youth.

* Colour [viz. fairenesse.]

* The white priuet or prime-print:

" Fall downe and are lost.

" Violets of purple colour, neare to
blacke, [or blacke hurtle berries, or
bramble berries] are gathered.

" Thou despisest me, and askest not
after me.

" Scorned.

Al. How rich I am in cattell, how
plentiful in milke as white as snow.

" What my wealth and state is.

* Of snow-white cattell, viz. in
sheepe hauing their wooll as white as
driven snaw, which he accountes most
excellent.

* How abounding of milke [I am.]

e Ligustri [Met. sub]
pro floribus ligustri.

I have.

" I have a thousand ewe Lambes [viz. which are most excellent for breede.

* Stray or wander, viz. feede at liberty where they will.

* In the Sicilian mountaines.

* New milke [as not wanting to me] in Sommer, neither is it lacking in the cold [viz. in Winter.]

" I sing the same songs, &c.

* If at any time [viz. whensoever he gathered together his herds or flockes of cattell.

* In the hill Aracanthus butting on the shoare, or being neare to Athens, for so also the word Actaus may be taken.

" Hard fauoured.

* In the shoare [viz. as I stood vpon the sea shoare, I saw my shadow in the water.]

" Banke or side.

" Was calme [viz. quiet, not stirred by the winds.

" To compare with Daphnis for beauty, though thou thy selfe be iudge

" Likenesse, or counterfeite, or image.

" Beguile vs.

* Oh that onely it may like [or list] thee to inhabite the countrey base [or homely] so thee [but pleasant vnto me] with me, [or to inhabite with me:

* And to inhabite [our] low cottages.

* And to fasten in the ground, [or to drine downe] forked stakes, [or as some thinke, to smite through [viz. to kill] flags or harts.

d Armenta are herds of greater cattell.

e He speaketh after the manner of sheep-herds, who in stead of a glasse vs oft times so behold themselves in the water.

" My thousand ewe lambes * pasture freely * in the mountaines of Sicily.

* I want not new milke in the Sommer, not yet in the cold.

" I sing [the songs] which Amphion Dirce was wont [to sing] * whensoever he called [his] d herds * vpon the hill Aracanthus butting vpon the shoare.

Neither am I so deformed: e I saw my selfe of late [* as I stood] vpon the shoare:

When as the sea stood calme from winds. I will not feare " Daphnis, " thy selfe being iudge, if the " shadow [in the water] do neuer " deceiue.

* Oh that it might but like [thee]. [to dwell] with me in the countrey [though] base to thee, * and in [our] low cottages, * and to pitch downe

downe / forked stakes.

And for to drue [my]
flocke of kids " vnto
g the Greene * bulrushes.

* [Then] shouldest
thou imitate h Pan, * in
singing with me in the
woods.

" Pan * deuised first
to ioyne together " moe
reedes with waxe. " Pan
cares for sheepe, and for
the maisters of the
sheepe.

Neither can it repent
thee " to haue worne
* thy lip with a reeden
pipe.

What did not A-
myntas " do, " that he
might know * these
things?

* I haue a pipe made
of seuen different reeds,
which Dametas * gaue
me long ago:

And dying said; * This
hath thee now * the se-
cond.

[Thus] spake Dama-
tas; foolish Amyntas " en-
uied [it.]

To the Greene marsh-mallows or
water mallows, for so some take hi-
biscus.

* Eubryth.

* Thou shalt imitate Pan, [that is,
even Pan himselfe.]

* In singing together with me.

" Pan deuised piping, or the sheep-
heards pipe.

* Appointed or ordained.

" Diners or sundry reedes.

" Pan is the Protector both of sheepe
and shepheards.

" To haue put a pipe to thy lip [or to
thy mouth.]

* Thy little lip with a reede.

" Trye or assay.

" That he might learne this skill of
piping.

* These same things.

* There is to me a pipe compact [or
framed.] of seuen vnlike hemlocks,
[viz. hollow stalkes of hemlocks or
reeds, whereof each was bigger then
other in order, both in greatnesse and
in sound.]

* Gaue me for a gift or for a iewel.

* This [pipe.]

* The second [maister, viz. Pan, was
the second possessor of this pipe.]

" Enuied, [viz. that I should haue
this pipe.]

f Cereus are taken for
forked prope like harts
horne, to hold vp their
little shepheards hou-
ses.

g Viridi hibisco, for, ad
viridem hibiscum.

h Pan is called the
god of shepheards,
because as the Poets
say, he ordained first
the shepheards life, &
was most excellent in
such musicke as the
shepheards vse.

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* There are to me moreouer two kids
[or yong wilde goates or roes,] found
of me in no safe valley [or place, or
not without some perill.] their skins
also being sprinkled with white [viz.
full of little white spots, like stars, or
of diuers colours white and blacke.
* They drie [or sucke dry] either of
them two teates of a sheepe [viz. es-
ther of them an ewe] in a day, or sucke
twise a day.
* Which [kids.]
* Intreateth [or desireth] now of
late, [or a good while ago.]
* To leade [or haue them] away,
[viz. that she might haue them.
* She shall do it.
" Them esteemeft so basely of our
gifts.
* Are so base to thee [or with thee.]
" Come hither oh wel fauoured youth.

is Nympha is properly
a new married wite, a
Nymph: here by the
Nymphes are meant
goddesses of the me-
dowes or woods. A-
mongst the heathens
they were taken for
goddesses haunting ri-
uers, trees, mountaines,
medowes, or the like.
k Nais is taken for one
of the Nymphes or
Fairies haunting the
rivers and fountaines,

" Loe or see.
" Baskets full of lillies,
* White or faire Nais.
* Cropping.
* The heads [or tops] of poppies for
thee.
* Ioyes [or knits together]
* Primrose peecelesse, or flower-de-
luxe as some will.
* Anisse.
* Weaving them in or making gar-
lands of them.
" Cassia is commonly taken for Cins-
mon, here it is taken for a kind of
hearbe.
* Paints [or sets pleasantly] soft
violet, with the yellow marigold.
" With yellow marigolds.

* [I haue] moreo-
uer two kids which I
found in a perillous dale,
whose skins are also
speckled now with white.
* Each of which sucks
dry two sheepes dugs e-
uery day, * which I [al-
so] keepe for thee.

Thestilis * intreated
lately * to haue them a-
way from me:

And * she shall, be-
cause " our gifts * are so
basely esteemed of thee.

" Oh faire boy come
hither. " Behold the
Nymphes bring thee
" lillies in full baskets:
* beautifull k Nais * ga-
thering for thee pale vio-
lets * and poppie flo-
wers,

* Tyes together the
* white daffodill and the
flowers of pleasant smel-
ling * dill: -

Then * platting them
with " cassia and with o-
ther sweete hearbes,

She * sets in fine or-
der dainty violets " with
the

the yellow marigold.

I my selfe will gather
* apples hauing cotten
coates :

* Hoarie apples with a tender downe
[or cotten] [meaning quinces being
hoary.]

And chestnuts which
my *Amaryllis* loued.

|| Especially commended.

* I will [withall] bring
|| plums as yellow
as waxe, * and this apple
shall be in high esteeme.

* I will adde, or adioyne: or put to
them.

|| Plums as soft as waxe, or fine yellow
plums.

* And honour shall be also to this apple,
[viz. this apple shall be set by for
his fairenesse,] or this quince by
Synecdoche, or plain by a Metamor.

* Oh lawrels, I will
plucke branches euen
from you: and * thou
mirtle [which art] next
in [sweetnesse] I will like-
wise crop thee.

* And oh ye lawrels, I will crop [or
plucke] you.

* Thou next mirtle [viz. next to
the lawrell in sweetnesse.

|| I will plucke branches from thee
also.

Because ye being * so
composed * do make
sweete smels.

* Supposed [or set in order.]

* Do mixe or mingle.

Corydon thou art * a
clowne, neither doth *Alexis*
regard [thy] gifts.

* A rusticke or rude fellow.

* Ney will I to thee
yeeld [to thee] if thou
contend with gifts.

* Neither can *Iolas* grant [viz. suf-
fer himselfe to be overcome of thee by
gifts.]

* [Alasse] for me
poore wretch: what
mean I [for] being * vt-
terly forlorne, I haue let
in the South wind ro-
[my] flowers, and the
beares into my liquid
springs.

* What would I to me poore wretch,
[viz. what mean I poore wretch.

* Lost [or vnder, or vicerly cast a-
way or out of hope.

* Sent in.

I *Iolas* was an ancient
sheepheard which
strone for the fauour
of *Alexis*.

clear waters.

in Paris the sonne of
Priamus king of Troy,
descended from Dar-
danius the sonne of Iu-
piter & Electra, which
Dardanius was the first
builder of Troy, cal-
ling it with the coun-
trei where it stood,
Dardania.

" Mad youth.

" Dwelt in.

* Pallas her selfe let her inhabite,
[viz. delights in the towers or castles
which her selfe hath built.

" Content vs best.

* Before all other things.

" Fell, fierce or terrible.

* Follow [in chase.

" The lasciuious or rancie young goats.

* His owne pleasure draweth euery
one, [viz. euery one followes his owne
delight.

* Bring backe the plowes, [viz. the
sowes [or plowes] come home.

* To the yoke.

* Departing, [viz. going downe-
ward.

" Increasing longer and bigger.

" Although the heate of the Sunne
abates, yet the vehemencie of my loue
is still increased.

Springs.

Ah " mad [Alexis]
whom dost thou flie?
for euen the gods haue
inhabited the woods,

And in Paris descen-
ded from Dardanius.

* Let Pallas delight in the
towers which her selfe
hath built: [but] let the
woods please vs * about
all [other] things.

The " sterne lionesse
doth * pursue the wolfe,
the wolfe himselfe [pur-
sues] the goat,

" The wanton goat,
seekes after the blooming
cythirus:

Oh Alexis, Corydon
followeth after thee: * e-
uery ones owne pleasure
draweth him.

See, the bullockes
* bring [home] the
plowes hanged * to their
yokes:

And the Sun * going
downe doubleth [his]
increasing shadowes:

" Yet loue doth still
burne me for what men
sure

sure * can there be in * Can be to love.
love?

Ah *Corydon, Corydon,*
what madnesse hath

* caught thee?

* Thou hast a vine
halfe pruned * in a thicke
branching elme.

But * prepare thou
rather at least * to make
something, * whereof
there is neede: * with
oziers and soft bulru-
shes.

Thou shalt find ano-
ther " [companion] if
this *Alexis* * do thinke
scorne of thee.

* Taken, viz. overtaken thee.

* There is to thee a vine.

* In an elme tree full of boughes or
leaves.

* Thou dost prepare rather.

* To weave or plot something.

* Of those things whereof neede re-
quireth.

* With twigs and a soft bulrush.

" Love.

* Disdaine thee, [or despise thee.]

THE

E

THE THIRD ECLOGVE * [viz.]

PALEMON.

THE ARGUMENT.

[* Which is intitled] *Palemon*,

* *Menalcas* and *Dametas* being shepherds, first do strive by mutuall rations [or reproches or scoffes] betweene themselves.

* Forthwith [or anon] *Palemon* coming betweene [as] a iudge,

* they dispute [or debate the contention for victorie,]

|| A song [or rime] answered by turnes, viz. first by one, then the other.

* Either [or both of them] is made [or found] equall.

|| Iudgement.

[IN this Eclogue]. [two] shepherds * *Menalcas* and *Dametas* do first contend by taunting one another: * by and by *Palemon* coming as a iudge between them, * they trie the mastery by the law of a verse sung by course: where neither [of them] is overcome, but * one of them is equall to the other, by the sentence of *Palemon*.

[The speakers are] *Menalcas*, *Dametas*, [and] *Palemon*.

* *Dametas* tell me whose cattell [is *Men.* *] Tell me *Dametas*, whose a cattell are these? * Are they *Melibeas*? *Dam.* No, * but they are *Egon*s cattell; *Egon* lately * committed [them] to me.

a Poem, women collecti-
num pro grege.

* Whether [is it, or whether are they the cattell] of *Melibeas*? [or *Melibeas* flocks?]

* But [they are the cattell] of *Egon*.

* Delivered [them] to me [so keep] or to my tending.

|| *Ovis* for *ovis*. Synecd.
Species, singul. pro plur.
|| *O semper ovis*] *Thomis*.

Al. O the cattell [or flocks] of sheepe
alwayes unhappie.

Men. Al. O [them] always

always an vnfortunate
castell whilest he him-
selfe doth * woo Neera,
and is afraid lest she
should preferre me * be-
fore him.

This fellow being an-
other mans shepherd,
milks his sheepe twise in
an houre:

And both the * flesh
is plucked off * from the
ewes, and the * milke [is
stolen] from the lambes.

Dam. Yet remember
* that these things ought
to be more sparingly ob-
iecte * vnto men.

We know both * who
[saw] you, Al. [your] he
goates looking [at you]
a squint,

And in what chappell;
but the * gentle Nymphs
did [onely] smile.

Men. Then I beleeue,
when they saw me [cut]

* Mycens a groue,

And to * spoile his
* tender yong vines with
* a naughtie hook.

Dam. * Or here at the

E 2 old

* To himselfe the master,
* Cherish [or make much of, or seeke
to win the love of] Neera.

* To himselfe.

* Keeping or tending another mans
castell.

* Iuyce or moisture is drawne away,

* To [viz. from the castell.

* Milk [is drawne away or with-
drawne] so the lambes.

* Sacra is the naturall
moisture that a health-
full bodie receiuech
from the meate.

* These things to be objected more
sparingly to men.

* To such as I am.

* Who you. Ellipsis.

Al. The corners of your eyes looking
awrie [or ouerthwartly] viz. when
you looked a squint.

* Disdaining.

d Transuersa pro trans-
uersim, Adiectiuum pro
Aduerbio.

* Then hadst the Nymphes fauoura-
ble, which did not straightway be-
tray thee, but onely smile at thee.

* Easie to be pacified.

* Spoile.

* The groue of Mycen.

* Cut, i. cut off, viz. the civility.

* Very new or young.

* A bad vinehook, [viz. mar-
ring the vines, or a hook sheauishly
used.

* Or [who saw thee] here, [or they
smiled at thee here.

* Arbutum is
such a groue of
as where vines grow
vp by trees.

¶ Beeches.

¶ Daphnis bow and arrowes or shafts.

* Perverse or froward Menalcas.

* Grievedst for [viz. didst repine at
with envie.

* And thou wouldst have died if
thou hadst not hurt him some way.

¶ Thou wouldst have burst with
anger.

* What the maisters shall do when
theeves dare adventure such things?

¶ Theevish servants dare be bold to
do [or attempts] such things, or play
such pranks.

* Thou worst [or vile fellow.]

* To catch by craft the he-goate of
Micon [or Micons gelded goate.]

* His wolfe-dog [or band-dog] bar-
king much [or loud.]

* I cried.

* Doth he snatch away [viz. get or
convey himselfe so speedily] or whi-
ther strudgeth he?

¶ He Tityrus, looke to thy cattell:
thou hidst thy selfe behind the flags
or sheere-grasse.

* Thou layest hid.

* Whether he being overcome in
singing, should not restore [or give.]

¶ In our triall for maistry in sing-
ing and piping.

* Which my pipe had deserved by
[my verses, [viz. which I had wonne
by piping and singing.

old beech trees; when
thou brakest the bow
and arrowes of Daphnis,
which thou pecuist
Menalcas grudgedst at,
even when thou sawest
them giuen to the boy:

* And if thou hadst
not hurt [him] some
way, thou wouldst
haue died [with spite.]

Men. * What shall
maisters doe, when
theeves dare be so
bold?

O * thou leud fellow,
did not I see thee steal
Micons goate, * when
his wolfe-dog barked
paces?

And when * I cried
out, whither now * runs
the theefe?

* Tityrus gather [thy]
cattell: * thou lurkedst
behind the sedges.

Dam. * Should not
he, being overcome in
singing, restore to me
[My] goate, * which
my pipe * had wonne by
play?

f Lyisca a dog bred
of a wolfe & a bitch,
with which they vsed
to keepe their flocks.

If thou knowest not,
that goate was mine,
and *Damon* himselfe con-
fessed it to me, but de-
nied * that he had power
to restore it me.

Menal. * Thou him
by play? * or euer hadst
thou a pipe [but onely]
set together with waxe?

* Oh thou vnskillfull
fellow, wast not thou
wont * to laniish out
[thy] * pitifull * musicke
* vpon a creaking stub-
ble pipe in the common
crosse wayes?

Dam. * Wilt thou
therefore that we make
triall between our selues
* by course, what * each
of vs can do? * Ile lay
down this heifer to stake;
([and]) lest peraduenture
thou shouldest * refuse,)
* she comes twise [a day]
to the milking paille, [and
besides] * she brings vp
two calves. * Speake
thou, for what wager
* thou darest play with
me.

|| The reward of my victorie.

* Himselfe to be able to restore
[him] viz. the goate.

* [Deseruedst] thou [or didst thou
win] him by singing [viz. thou so
vnskillfull, of him so skillfull.

* Or was there euer to thee a pipe
ioyned [or set together] with waxe,
[viz. any pipe that was ought worth?
* Oh vnlearned [viz. thou rude fel-
low.]

* To lose altogether for nothing] viz.
to play for nothing, as those do whom
none regard.

* Miserable [or sory or silly] sang
[or verse.]

* With a whizzing or hissing stubble.

* In places where three wayes meet,
[viz. in the common high wayes, or
where country fellows use to meete,
or sitting by the high way side.

* Therefore wilt thou [that] we trie
by experience.

|| One after another.

* Both [or both each after other.

|| I wil play with thee for this heifer.

* I put downe, viz. will stake downe
or lay for gage.

|| Flinch, or despise the wager [or
offer] any way.

|| She is milked twise [in a day.]

* She nourisheth two young ones
with her rdder [or paps, viz. with
the milke in her rdder.]

* Say thou, or tell me.

* Thou mayest striue, viz. trie for
the mastery in playing with me.

* Lay downe [or stake downe, viz. play for] with thee.

* Any thing of [my] flocke, or from my flocke.

* And for [or, and why]

* For there is a seuerer or straight father to me, there is an vnjust [or hard] stepmother.

* Do number [or count [our] cattell twise in a day.

¶ They straightly count all my cattell that I cannot play for any one, but it will be missed.

* And one of them [tels] the kids.

* (Because [or sith that] it lusteth thee to be wad, [viz. that thou darrest thus challenge me, or thou art disposed to be so lustie.

* Greater then thy haifer by much.

¶ Which were cunningly carued by that excellent or famous workman Alcimedon.

¶ Excelling or most skilfull.

* To which a limber vine added a bone [ie] with an easie [or fine cutting.] turning toole.

* Doth clothe [or cover] the iuie berries spread [or scattered] abroad with a pale [or wan] iuie.

* Signes [viz. images] grauen [or carued]

* [To wit] Conon, [viz. the picture of Conon.]

* The other man.

¶ The famous Mathematician, who hath portrayed or set out in tables the whole world, to wit, Archimedes, or as some thinke, Hipparchus, or some other.

Men. I dare not play
* any thing with thee of my flocke,

* For I haue a father at home, [yea] I haue a cruell stepmother,

And both of them
* do tell the cattell twise a day, * and one of them the kids.

* But (because thou wilt needs be so lustie) [I will lay that which thou thy selfe shalt confesse to be * farre greater [to wit, two] beechen cups, the carued work of [that] * diuine Alcimedon:

* In which a limber vine flourished also with a fine g caruing toole,

* Doth decke the berries scattered ouer it here and there, with a pale iuie branch.

In the midst [of them are] two * pictures h * Conon; and who was * the other?

" [He] who hath described

g Tormus] is a tooke or instrument with which Turners vie to make things round.

h Conon a famous Egyptian Mathematician. The Poet brings in the shepherd speaking thus rudely, as most befitting his ignorance,

scribed the whole world
to the nations with [this]

* Jacobs staffe.

* " The times which
* the reaper [and] which
the k crooked plowman
should haue.

* Neither haue I / " put
my lips to them as yet,
but reserue them layd vp
safe.

Dam. * The same Al-
cimedon hath made like-
wise two cups for vs,

* And bordered
[them] about the stoukes
with * pleasant branke
vrine.

* And hath set m Or-
pheus in the midst, and
the woods " following
[him.]

Neither as yet haue I
put my lips vnto them,
but * reserue [them] layd
up safe.

[But yet] * if thou
lookst to [my] heifer,
there is no cause that
thou shouldst * praise
[thy] cups.

Men.] * Thou shalt
never

* Geometricall instrument.

* [Who also hath described [viz set
out to the capacite of the husband-
man]

" The time, both of sowing and har-
west.

* The reaper or mower should haue.

* Neither yet haue I moued [my]
lips to them, but keepe them layd vp.

" Drinke in them [or so much as
put them to my lips.

* And the same Alcimedon hath
made two cups for vs. [also.]

* And embraced [or compassed
them] about the stoukes, viz: eares
or handles.

* Soft bearefoote.

* And hath set Orpheus, &c.

" Following [him] viz: dancing af-
ter his musicke.

* Keepe [them] layd vp.

" If thou compare them to my hei-
fer, or in regard of the heifer.

* There is nothing, [viz they are not
to be compared to my heifer.

" Brag of.

* Thou shalt never flee away to day.

i Radius is here taken
for an instrument with
which Geometricians
use to measure, as the
Jacobs staffe, or the
like: so called for the
proportion it hath to
the Sun beame, which
radius signifieth more
properly.

k The plow man is
called crooked, be-
cause they commonly
go crooked or stoo-
ping in holding the
plow.

l Put my lips to them,
for, -put them to my
lips. Hypallage.

m Orpheus a notable
Poet cunning on the
harpe, whom the Poets
faine to haue bene a-
ble by his excellent
musick to draw wilde
beasts, woods and
mountaines after him.

" To what place, or to what iudge
soeuer.

" At least let euen him that comes,
heare these things [viz. our verses.]

" [Our neighbour] Palemon who
comes.

* I will make that thou neuer pro-
uoke any man hereafter in voice [or
by thy voice, [viz. that thou darest
not.

* But go to [or begin.]

" Any thing worth the hearing.

* Stay.

* Do I flie or shrink from any man.

* [See that] thou lay vp these things
in thy lowest [or deepest] senses,
[viz. marke diligently the skill of it
seuerally.

" Wager, or matter of our contention.

* Say ye [or speake ye, viz. sing ye.]

* In the soft herbe.

* Every field [bringeth forth] now
every tree brings forth or buds.

* Beare leanes.

* The yeare [viz. time of the yeare,
is in the fairest hie.

neuer [so] escape this
day: I will come " whi-
ther soeuer thou shalt
call [me:]

" Let [any] heare these
things, " at least euen he
that comes [yonder,]
lo Palemon.

* I will make thee
that thou shalt neuer
hereafter challenge any
man to sing.

Dams. * Go to then,
if thou hast " any thing,
there shall be no * delay
in me.

Neither * feare I any
man: onely, neighbour
Palemon,

* Weigh these things
with thy best thought:
the " matter is not small.

Pal.] * Begin then
seeing that we sit toge-
ther * vpon the soft
grasse:

And now * all the field
[is beautifull,] now eu-
ry tree puts forth:

Now woods * waxes
greene, [yea] now * the
yearetime [is] the fairest

* Begi

* Begin *Dametas*, and then *Menalcas* thou shalt follow.

* *Dametas* begin thou.

You shall speake by [turnes] one after another: the *Muses* loue [songs] * that go by turnes.

By mutuell courses [viz. by turnes.

in *Canana* the nine Muses.

* First the one then the other.

Dam. The beginning of my song [shall be] from *Iupiter*: all things are * filled with *Ioue*.

I will begin my song from *Iupiter*, viz. by calling upon and honouring *Iupiter*, that I may have better successe: or of *Iupiter*.

* Full of *Iupiter*, [viz. of *Iupiter*'s diuine power.

* He inhabites [or lowes to inhabite] the earths or lands.

* He preserues the earth: * he respects my songs.

* My verses [are] a care, [viz. of speciall regard] to him,

* His owne, [or the proper gifts to *Phaebus*, [viz. the gifts peculiar to *Apollo*] are alwayes with me.

* [To wit] bay trees, and *Hyacinthus* sweetly red. [Or thus, *Lawrels* and *Hyacinthus* pleasantly red, being the proper gifts to *Apollo*, are euer with me.

* *Phaebus* a name of *Apollo*, fro the brightness of the Sun, which the Poets call *Phaebus*.

Men. And o *Apollo* loueth me. * *Apollon*'s owne gifts are euermore with me, * [both] *laurrels* and the pleasant red *Hyacinthus*.

* *Hyacinthus* is taken by some for a purple flower which we call *Crowtoes*, by others for the red lilly.

Dam. * *Galatea* that wanton girle * hits me with apples [often-times.]

* *Galatea* my louer.

* Nice or toying.

* Seekes [viz. throwes at me] with an apple.

And [then] * runnes to the fallow trees, * but she desireth to be scene before.

* Flies.

* Behind the willowes or fallowes.

* And she desireth her seife to be scene before, [viz. whereby she shewes her loue to me.]

Men. But my loue *Amintas* offers himself to me of his owne accord:

* Meets me.

F * That

q Palumbes seeme to be called *aerja*, because they build and haunt in trees and in the woods, and not in houses as the pigeons.

* That not euen *Delia* is now better knowne.

¶ *Delia* a name of *Diana*, to wit, the hunting Goddesse.

* Gifts are gotten [of me] for my *Venus*.

* I my selfe haue noted [*viz.* obserued] the place whither the airie stockdoves [*viz.* building in the aire or abroad] haue caried or heaped together [their nests.]

¶ Ringdoves or stockdoves.

* Boy, *viz.* *Amyntas*.

* I haue bene able [to get,]

* [To wit] ten golden apples [*viz.* oranges.

* Gathered or picked out of a tree belonging to the wood or wilde.

* And what things hath *Galatea* spoken to vs?

* O ye winds [I wish] that ye carry [or see that you carry.] or ye may carrie.

* What doth it profit [me] *viz.* what am I the better.

¶ Contemne [or thinke basely of me.

* Mind.

* If I keepe the nets whilest, &c.

* Followest after in chase, *viz.* huntest or chasest.

¶ I onely keepe the nets, and enioy thee not further?

* That *¶ Diana* is not now better knowne vnto our dogs.

Dam. * I haue prepared gifts for my loue: for why, I * my selfe haue marked a place where the *q* woodculuers haue made their nests.

Men.] I haue sent to to the * Youth what * I could [get] * ten fine oranges * chosen out of a tree of the wood; I will send other ten to morrow.

Dam.] Oh how oft * and what sweete speeches hath *Galatea* vsed to vs!

* [Ye] windes carrie some part [of them] to the eares of the Gods.

Men.] *Amyntas*, * what good doth it [me] that thou doest not *¶* despise me in thy * heart:

* If, whilest thou * pursuest the boares in chase, *¶* I [onely] keepe the nets?

Dam.

Dam.] *q Iolas* * send * Send *Phyllis* to me.
me *Phyllis*, "it is my birth day " I now celebrate my birth day.

* When I shall offer sacrifice with an heifer for my " fruites, then come thou.
* When I shall make with a yong heifer [viz. shall sacrifice a heifer.
" Corne.

Men.] I loue *Phyllis*
* aboue [all] other * Before other [lones or maids.
[maides,] for she wept,
* " that I should depart;
* Me to depart, [viz.
" When I departed [forth of the citie] or to thinke that I should depart.
* Oh faire *Iolas*, a long farewell [be to thee] farewell.

And said, * Oh faire *Iolas*, t farewell for euer,
u farewell [*Iolas*.]

Dam.] The wolfe [is]
a * dreadfull thing to the x foulds, * the showres to the corne [full] ripe;
* Sorrowfull or grievous, viz. terrible or horrible.
* The showres [are a dreadfull thing] to the ripe corne, viz. corne when it is full ripe.

The windes to the trees, the frowning looks of *Amaryll* to vs.
The winds [are horrible] to the trees: the angers of *Amaryll* [are grievous] to vs. [viz. *Amaryll* displeasure or lowring.

Men.] The moisture [is] a pleasant thing to the * [new] sowne fields, y the * Service tree to the * wained kids;
* Fields sowne, [viz. lately sowne.
* Arbut. [is pleasant]

The limber " willow * to the cattell great with yong : onely *Amyntas* [" is pleasing] vnto me.
* Kids put from their dams.
" Sallow or ozier.
* [Is pleasant] or delightful.

Dam.] *Pollio* loueth
F 2 our

q Iolas is said to be a name of *Menalcas*.
r Vpon their birth dayes they used yearly to feast for a remembrance thereof.
f This sacrifice was called *Sacrificium Ambervalle*, because it was first led about the fields, and then sacrificed to *Ceres*.

t The first *Vale* is here put as a word of art, and so a Nowne substantive newter declined.

u The last *vale* hath e short and vcut off by a Grecisme.

x *Stabulum* a stable or place where beasts stand. The generall name of all places where cattell abide.

y The Service is a tree bearing fruite much like to cherries or haws

2 Picrides] the Muses
were called Pierides
for the pleasantesse
and solitarinesse of the
hil Pierius for students.
Like as they had sun-
dry other names of o-
ther hils and fountains.

* Muse, [viz. verse.

" Homely or vnpolished.

" For him that shall reade your ver-
ses, viz. for Pollio.

* And euen Pollio himselfe.

" Stately heroicall verses, which
were wont to haue a bull for their
præmium.

* Scake, viz. ub or push.

* Sprinkle abroad, or cast about, or
throw about.

" Attaine that dignitie.

* Whither he reioyceth [thee to haue
come also.

* Let hony flow to him, [viz. let him
haue plentie of all good things, [or,
I wish he may haue.] -

" Sharpe or prickie.

" Bush or shrub.

" Rose of Ierusalem, or our Ladies
gloues.

* Hates not.

* He that hates not Bauus, let him
loue thy verses [or songs.]

* And let the same man [that is de-
lighted with thy verses.]

* Ioyne [or tie] foxes [to the plow.
[viz. let him do those things which
are most absurd.

* Oh ye boyes or lads.

" Children.

* Growing.

our * song; though it be
[but] " countrey like.

Ye 2 Muses of the hill
Pierius, feed a heifer " for
your reader.

Men.] * Pollio also
himselfe maketh " new
songs: feed ye a bull,

Which may * put
with his horne, and
* scrape abroad the sand
with his feete.

Dam.] Pollio, he that
loueth thee, let him
" come [to that honour]
* whereunto he reioy-
ceth [that thou likewise
art come.

* Let him haue hony
abundantly, and let the
" rough " bramble beare
him " Amomus.

Menius, let him that
* abhorres not Bauus,
loue thy verses.

* And let the same
man * yoke foxes toge-
ther [for the plow] and
milke he goates.

Dam. Ye * " boyes
that gather flowers and
strawberries * creeping
vpon

vpon the ground: * get
ye hence, * there is a cold
snake lying hid in the
grasse.

Men. [* Ye sheep-
herds] * suffer not
[* your] sheepe to go
too neare the riuier, it is
not good to trust the
banke, [for] .euen the
Ram himselfe now dri-
eth [his] * fleece.

Dam. Tityrus a * driue
away [thy] grazing
goates from the riuier
side,

* My selfe will wash
[them] " all in a [faire]
" fountaine, when time
* shall serue.

Men. * Lads gather
[your] sheepe, if " heate
* drie vp [their] milke,

We shall * wring
[their] teates in vaine,
as [we did] of late.

Dam. * Alas how leane
a bull haue I in such a fer-
tile *b* field!

The same loue is * a
spoiling to the cattel * and
to their maister [too.]

F 3 *Men.*

* Flie ye from hence.

* A cold snake lieth hid, [viz. a
venomous snake. The snake is called
cold, because he makes the part cold
which is bitten or stung by it.

Al. * Ye sheepe spare [viz. be afraid]
to go forward too farre.

* Spare.

* [Your] sheep to go too far [towards
the brinke [of the riuier] it is not
trusted well to the banke [viz. it is
not safe trusting the banke.

* Fleeces.

* Cast away [viz. driue far away]
thy litle goates feeding [or pasturing

a. *Reyca capellas.*
Pe: pro celeusmaticus
ex quatuor breuibz.
pro dactylo. or rather
by a Synaresis, reice ca-
pellas.

* I my selfe.

" Every one.

" Spring.

* Shall be.

* [Ye] boyes.

" The scorching heate of the mid
day.

* Catch before.

* Presse hard in vaine [in milking]
[their] paps with the palmes of our
hands.

* Alas how leane a bull is to me in
fat pulse, [or in a fat field, [or ranke
pasture.

b *Arno*, some reade
eruo. *Erauo* is a kind
of pulse good to fat
cattell in a short space.

* A destruction.

* To the maister of the cattell.

c This is vnderstood of a chimney, and thus propounded to make it more darke.

d Apollo had principally the power of diuining and declaring obscure matters.

e By the flowers are thought to be meant Hyacinthus, or the red lilly, so named of Hyacinthus being slaine, & turned into a flower of his name, hauing as it were the first letter of his name written vpon it, whereof we may see the fable in the 10. book of Ouid's Met. For both these riddles see Ramus comment.

Al. Thus some take the speech to be diuided after Non, nostrum inter vos, &c.

Palemon speaking of being afraid of sweete loue, seemes to allude to those verses of Menalcas, Dulce sat in humor, &c. and to speake it for Menalcas cause: and of the bitter loue for Dametas, who had said, Triste lupus fabulis.

* Neither certainly loue is the cause

* To these [sheepe] viz. loue is not the cause of their leanness.

* [Their skins] scarce cleaue to [their] bones [for lacke of flesh.]

* I know not.

|| What witch, with her malicious eie,
* Bewitcheth my tender lambes [to me.]

* Earls, or lands, or grounds.

|| Compasse of heauen, viz. the heauens

* Lieth open [or extends it selfe] three elnes.

|| And I will esteeme of thee as of the oracle of Apollo.

* Written on [or intituled [according] to the names of kings, [viz. wherein are written names of kings.]

|| And then if thou tell me this, take thee Phyllis as thine owne, for whom we contended before.

* And thou alone haue Phyllis.

* It is not of vs, viz. in our power or abilitie.

Al. No, [it is not your office, but] it is ours to compose so great controuersies, viz. I to end so great a contentiō.

|| In my iudgement both of you haue deserved the heifer, [viz. the wager first offered.]

* Either shall feare sweete loue, or shall trie by experience bitter [loues.

Men.] * Certainly loue is not the cause * in these, * they scarcely hang together by the bones.

* I wot not "what eye * bewitcheth my tender lambes.

Dam.] c Tell [me] in what * countrey the " space of heauen * is three elnes wide and no more, " and thou shalt be [as] great d Apollo vnto me.

Men.] [And] tell thou [me] in what countrey c flowers grow, * hauing written on them the names of kings, " * and thou alone take Phyllis [for thy labour.]

Pal.] No, * it is our part to end so great a strife.

" Both thou [Menalcas] art worthy of the heifer, and also he, and whosoever * shall either be afraid of pleasant loue, or trie the bitterness thereof.

* Lads,

- * Lads, shut vp [your] * Te boyes shut now [your]
 * sluces now, the me- * riuers, &c. viz. we haue had sport
 dows haue drunke e- enough, now make an end.
 nough.

THE FOVRTH ECLOGVE

[named] *Pollio*.

THE ARGVMENT.

* **A** *sinus Pollio* Lea- * A sonne is borne to *Asinius Pollio*
 der of the Ger- Captaine of the Germaine armie, the
 maine armie had same yeare in which he conquered
 a sonne borne the same Salone a citie of Dalmatia, whom he
 yeare in which he won called *Saloninus*, from the name of
 Salone a citie of *Dalmatia*; the citie taken.
 which sonne he called *Sal-*
loninus by the name of
 the citie which he had
 taken.

a * Vnto this [*Sal-* a * The Poet singeth a *Genethliacum*
loninus] the Poet in this to him [viz. maketh a Poeme of his
 Eclogue singeth a *Ge-* nativitie and future hopes,] in this
nethliacum, detorting to Eclogue, wresting thither those
 that purpose those things which *Sibyl* had sung of the
 which *Sibyl* had prophe- future felicitie of the golden age.
 cied of the future felicitie
 of the golden age: yet
 " by the way, he " mix-
 eth the praises of *Pollio*
 ["his"]

a Those things which
Sibyl prophecied con-
 cerning Christ, *Virgil*
 turneth and applieth
 to *Saloninus Pollio*
 sonne now borne; and
 to the felicitie of *Aug-*
ustus government.

" Incidentally or vpon occasion.

" Intermingleth or patteth betweene
 here and there.

¶ Father of Salonicus.
* Of Augustus himselfe.

[his] father and also
* of Augustus then Em-
perour of Rome.

The Poet alone.

b Sicelides, casus gra-
canicus pro Sicilienses.

¶ Ye Muses, or ye Goddesses of Sici-
ly viz. of Theocritus.

* Let vs sing greater things by a li-
tle, [viz. let vs handle an argument
somewhat more statey or loftie then
our Pastorals, and so writtē in a stile
somewhat more loftie, as two other
Eclogues are.

* Groves of trees, or thickets, or bu-
shes and shrubs, [viz. verses of such
base matters.

* Wilde Tamariske.

¶ All are not delighted in such base
matters as our pastorall songs are.

* All [men.]

¶ Our pastorals.

* May be worthy of a Consull [viz.
not vnmeet or vnbeseming a Con-
sull.

* Of the Cumean verse [or song] viz.
whereof Sibyl of Cuma writ in verse]
or foretold.

* Hath come now, and is as it were
past.

* Is borne from the whole, [viz. is
begun or restored againe anew, as it
was from the very first beginning of
the world, [or is renewed.]

* The virgin also doth returne [to
the earth] to wit. iustice being ba-
nished long before and gone to heauē.

* Kingdomes returne. [viz. the gol-
den age wherein Saturne first reigned.

* Now [that] new progenie [viz.
whereof Sibyl spake] is sent downe
from the high heauen.

¶ Issues.

¶ From God.

c The iron age, whereof
Sibyl the Prophetesse
of Cuma writ long be-
fore, is now come and
gone.

d The foure ages of
the world (which Sibyl
is said to haue set out
by foure kind of met-
als, viz. the golden, sil-
uer, brazen, and iron
age, whereof see Ouid in
his Metamorphosis) are
now beginning againe.

e [Now] viz. now that
Saloninus is borne.

f Virgo by virgo here
may seem to be meant
the virgin Mari: bea-
ring our Sauior, though
the Poet take it for E-
rigone or Astraea, which
as the Poets faine, was
the last of these, which
went to heauen, being
placed among the hea-
uently signes.

¶ YE b Sicilian Mu-
ses, * let vs sing of
matters somewhat
more high.

* Groves and low
* heath do not delight
* all sorts.

[Notwithstanding] if
we do sing of woods,
the [very] woods * may
befee me a Consull for
to reade.

c The last * age of Si-
byls song * is now alrea-
die come.

d The great order
of ages * doth begin a-
new.

e Now * euen f the
virgin doth returne, Sa-
turnes * kingdome comes
againe.

* Now is [that] new
of spring sent downe
from heauen.

Oh

Oh chaste *g Lucina*,
 " fauour thou * the babe
 that's now in birth, * by
 whom the iron * [age]
 shall first haue end, and
 the golden age * shall be-
 gin again in all the world.

" Thy [brother] *b Apollo*
 now reigneth.

" And thus (oh *Pollio*)
 * this glorie of the world
 " shall enter in, * whilst
 thou art Consull, [I say]
 in thy Consulship, and
 the great moneths shall
 begin * to take their
 place.

* In thy reigne the
 * prints " of our wicked-
 nesse, if any do remaine;

* Being vtterly taken
 away, shall " free the
 earth * from perpetuall
 feare.

* He shall " receiue
 the life of the [immor-
 tall] Gods, and shall see
 the " Nobles [of former
 ages] * mixt in company
 amongst the Gods, * and
 shall himselfe [likewise]
 be seene of them.

G k And

" Preserue.

* The child being now in the birth;
 [or to be now presently borne.]

* Who [being safely borne] [or, who
 lining and being in safetie]

* Nation [or people] shall end first.

* Shall arise in the whole world.

" *Cesar Augustus* the true *Apollo*
 of this age.

" And thus.

* This renouue [or honour] of the
 age, viz. this golden age.

" Shall first begin.

* Thee [being Consull] I say] thee
 being Consull.

* To proceed [or go forward.

* Thee being Captaine or guide.

* Footsteps, tracks, or traces, or re-
 mainders.

" [Of the ciuill warres by *Augustus*,
 viz.] the punishments and plagues
 due vnto vs for our former wickednes

* Made void or frustrate [viz. pur-
 ged.

" Deliver all nations,

" From feare of vengeance, which
 was continuall before.

* He [viz. *Augustus*, or *Salomonus*
Pollios sonne.

" Live as a God, or be made a God.

" Worshy Nobles of Rome.

* Mixed [or mingled] with the
 Gods.

* And he himselfe shall be seene to
 them.

g Lucina] *Diana*, who
 is therefore named *Lu-*
cina, because she and
Iuno are said to bring
 forth the birth into the
 light.

h By *Apollo* he mea-
 neth *Augustus* the Em-
 perour, who was as it
 were the *Apollo* of that
 age, hauing then the
 chiefe Empire of all
 the world. Or because
 he was thought to be
 descended from *Apollo*,
Apollo and *Diana* being
 the children of *Iupiter*
 by *Latona*.

i By the great moneths
 are either meant *Iuly*
 and *August*, which be-
 fore were called *Quin-*
tilis and *Sextilis*, and
 had not yet taken their
 names of *Iulius* and
Augustus, to maintaine
 the memorie in their
 names: or else thereby
 are vnderstood the
 moneths of the great
 year, wherein all the
 starres should returne
 to their first placing or
 constitution.

¶ The he vnderstandeth of Augustus Caesar, that he should thus gouerne the world, subdued and quieted by Iulius Caesar his father, by whom he was adopted.

1. These things which follow, the Poet meaneth of Saloniinus, whose infancie he maketh the infancie of the golden age, wherein all good things should begin to abound of their owne accord.

¶ Here Saloniinus youth and first yeates are described by his studies and acts, and in it a second degree of the golden age by the aduancements of it, viz. abundance of all good things.

* Rule the [whole] world being quieted

* By his fathers vertues.

¶ Brought to quietnesse by the valour and wisdom of his father.

* But, oh child, [viz. oh Saloniinus] the earth shall poure out vnto thee her first litle gifts with no tillage [or dressing] viz. of her owne accord.

* Erring [or wandring iuies.]

* Some call it Nardus rusticus: others, Sage of Jerusalem, others London button.

* And [it shall poure forth] Egyptian beanes, &c.

* Smiling bearesfoote.

* The litle goates themselves shall betake [them] home [or bring backe] [themselves] home, referent [ic] domum.

* Or the litle goates shall bring home their udders [or dugs or teates] stretched out with milke. [or filled with milke.]

* Neither shall the herds of cattell feare, &c.

* Great Lions, [viz.]

¶ Fierce or cruell Lions.]

* The cradles themselves shall poure out to thee fawning [or flattering, viz. sweete] flowers. [That is, in the time of thy infancie shall be all pleasant delights.]

* Also. * Die.

* And the deceitfull herbe of venim [or poison] shall die, viz. all euill shall depart, as venomous herbes & serpents.

* The rose of Ierusalem [or our Ladies Rose, or the Grape of Armenia, viz. all kind of most excellent plants shall spring vp in all countries. * Commonly.]

¶ But as soon as thou shalt be able now to reade the praises of noble men, [viz. men noble for the love of vertue, which were reputed halfe Gods.]

¶ And he shall * gouerne the world being set in peace * by his fathers valour.

1. * But vnto thee [oh child] the earth shall send forth [her] first gifts without any labour, [to wit] * spreading iuies, with * Ladies gloues, and Egyptian beanes intermixed with * pleasant branke vrsine.

* The litle goates shall returne home, * [hauing] their dugs strut out with milk: * the herds of cattell shall not feare the * sell Lions.

* Thy very cradle shall yeeld thee pleasant flowers.

* Both the serpent shall * perish, * and the deceitfull * venomous herbe shall die; the Assyrian vine shall grow * euery where.

¶ But for soone as

* But as soon as thou shalt be able now to reade the praises of noble men, [viz. men noble for the love of vertue, which were reputed halfe Gods.]

etier

ever thou shalt be able
to reade the praises of
worthy Nobles, * and the
famous acts of thy fa-
ther; and to know what
* valour is:

¶ The field shall wax
yellow by little and little
* with tender cares of
corne:

* And the red grape
shall hang vpon * the
rough bramble:

The hard oakes like-
wise * shall sweate * hony
dewes.

o * Yet [some] few
prints of ancient guile
shall secretly remaine:

* Which can * com-
mand to trie the p Sea
with * ships, * and com-
passe townes with walls,
[and] * which [will in-
force] to till the
ground.

* Then shall there be
another q Tiphys, and an-
other Argo too, which
may carrie the chosen
Nobles; there shall be al-
so * other warres:

G 2 And

* And the deeds of thy parent, [viz.
his renowned acts.

¶ To vnderstand true and heavenly
vertue.

* Vertue.

¶ The tender cares of corne shall wax
yellow in the fields by little and little
of their owne accord.

* With the soft beard of corne. The
beard being put for the care in the
corne, and so for the whole corne, and
finally for many cornes. Metalepsis.

* And the red grape shall hang vpon
the great brambles vnhubanded [or
vntrimmed, or not cut] but wilde.

* Scitis is the great blamble or
blacke berry bush.

¶ Shall drop.

* Dewy hony [viz. hony made of the
dew of heauen] shall hang vpon the
oakes] or hony falling with the dew.

* Yet a few footsteps of the old de-
ceit [or fraud, or wickednesse] shall be
vnder [or continue] closely.

* Old] viz. of the former ages.

* Which [prints]

¶ Inforce men to go to sea through co-
uetousnes, or to vse navigation again.

* Floatboates or lighters made of
peeces of timber pinned together for
a shift.

* Which [may command] to com-
passe &c.

* Which may command to cut in fur-
rowes to the earth, [viz. to plow or
trench the earth].

* Then there shall be another Tiphys,
&c. [viz. other notable shipwrights
and mariners. Syn. ipe.

* Argo was a famous ship, wherein
Iason and 34. chosen nobles of Greece
sailed to Colchis, [here put for other
excellent ships.] ¶ New warres.

n Campus pro ariste
campi flavescent. Hy-
pallage.

o A third degree of the
golden age followeth.

p Thetys a Goddess of
the sea, wife of Nep-
tune, put for the sea.
Met. affe.

q Tiphys was a notable
shipwright, and goun-
nour of the ship which
carried the noble Gre-
cians into Colchis.

* Great [or worthy] Achilles shall be sent, &c.

¶ There shall be valiant soldiers and renowned warres againe. Syn. spec.

* From hence [or afterwards] when [thy] confirmed age [or age confirmed, viz thy riper age shall make thee a man.

* The very carrier [by sea] [or he that is car. ed.]

Al. The conquerour by sea.

* Shall give place to the sea.

* Neither the pine tree belonging to ships [or serving to make ships] shall change her wares.

* Every earth shall beare [or bring forth] all things, viz all things shall grow every where abundantly.

* Suffer or endure.

* Harrowes, [viz rakes, or anything wherewith the clods are broken.]

* The vineyard [shall] not [suffer] the hooke, viz the vinebooke.

* Strong or lassie plower [or husbandman.]

¶ Shall unyoke his buls [or oxen] viz shall leaue off his husbandrie, for that there shall be no need thereof.

* The wooll shall learne to lie [viz to make shew of, or be coloured into] diuers colours, that is, it shall not need to be died.

* Now [or one while] shall change his fleeces with [or into] a purple colour sweetly red: now [or another while] he shall change his fleeces with a saffarnish [or saffron coloured] yellow.

¶ A fine red colour shall adorne [or beautifie] if it owne accord the feeding lambes, viz the sheepe shall change their colours of their owne accord.

And * valiant Achilles shall be sent againe to Troy.

But * after this when thou shalt come to mans estate,

* Al. The * ship-man himselfe * shall leaue the sea. * Ther ship of pine-tree shall not change her merchandize; * euery countrey shall beare all things.

The ground shall not * need * harrowes, * nor the vineyard the * pruning hooke.

And now the * sturdy plow man shall loose the yoakes from his buls.

Neither * shall the wooll learne to counterfet diuers colours.

But the Ram himselfe in the medowes * shall one while change his fleece with a sweete red purple, another while with a yellow saffron colour.

¶ Sandix shall clothe the

¶ Nautica pinus pro mani, nautis pro nautis. Metalepsis.

f. Murex is a shel-fish, of the licour whercof purple is made, here put for the purple colour it selfe.

¶ Croceo luto for luteo croco.

Lutum is an herbe wherewith yellow is died: some take it for the marsh marigold.

¶ Sandix is a colour called Paise-red or Arsenick, made of Ceruse or white lead and ruddle, taken here for an herbe.

the lambes feeding, of it
owne accord.

* * The fatall Ladies
agreeing in a stable * de-
cree of destinies, * haue
spoken to their spindles
[thus:] " Runne ye out
* such like times.

" Oh deare of spring
of the Gods, " oh great
increase of Iome, * enter
vpon thy high renowne,
* now the time will be at
hand.

Behold the world
[now] * reeling with a
bending weight:

Both the * earth and
* the sea coasts, and also
the * high heauen:

Behold how all things
do reioyce for this [gol-
den] " age * to come.

" Oh that the last part
of [my] life may last so
long to me:

* [And] of my breath
as may suffice to record
thy worthy acts.

* Neither y Orpheus
of Thracia shal passe me
[then] in song:

G 3 * Nor.

* The three Ladies of destinie, or the
Goddesses of life,
* Divine power.
* Haue said.

" Spin ye, or draw ye out.
* Such ages.

" Oh the renowned sonne of Iupiter.

* Vnder take [or take in hand] [thy]
great honours.

* The time [ordained] will be pre-
sent now.

* Nodding, [viz. staggering, or in-
clining as readie to fall] with a
weight bending downward, [that is,
with the present evils.]

* Earths or lands.

* The tracts [or coasts] of the sea.

* Deepe or profound.

" Time.

* About to come [or now comming]
by thee, or with thee.]

" Oh that I might liue so long.

* And how much breath, [viz. so
much breath as] shall be enough [or
suffice] to tell thy deeds.

* Neither the Thracian Orpheus
shall overcome me in verses, [viz. in
setting forth thy praises.

* Parca are the three
Ladies of destinie, Clo-
tho, Lachesis and Atro-
pos, whereof the first is
said to beare the distaff,
the second to spin the
thread of mans life, the
third to cut off the same
thread, according to
that verse,

*Fert Clotho ipsa colum,
Lachesis net, at Atropos
occato.*

Called Parca, à nom
parcendo, quia nemi
parcant; or a partu, quia
parca, because they
conferre good or euill
to them that are borne.
They are said to be
three, as there are three
times, viz past, present,
to come; or three prin-
cipall ages, childhood
or youth, middle age,
and old age, in which
they cut off mans life.

y Orpheus an ancient
Poet, and very cunning
on the harpe: sonne to
Apollo and Calliope, who
as the Poets report,
could by his excellent
musick draw the wilde
beasts, woods & moun-
taines after him, mean-
ing that by his elo-
quence he could per-
swade all sorts.

2 Linus a most ancient Thebane Poet, son to Apollo and Frania.

* Neither Linus, although [his] mother [be present] to this, viz. to Orpheus, and the father [be present] to this [viz. to Linus].

" Though Calliope one of the nine Muses, mother of Orpheus were present to helpe him, and glorious Apollo the father of Linus were present to assist him likewise.

" Yea though Pan the God of the shepheards and first inuenter of the rurall verse.

* Should strue with me [in verse.]

" Archadia [the country where Pan is worshipped, put for the Archadians who were excellens musicians.

* Oh litle boy begin to know [viz. to acknowledge] thy mother by laughing, [viz. by smiling at her, [so to comfort her after her wearinesse and paine.

" Thy mother hath endured ten moneths wearinesse in going with child with thee.

* Lothsomnesse, as in lothing meate or drinke.

* To [thy] mother.

" Begin to comfort thy parents by smiling at them.

* [For] neither the God [Genius] hath vouchsafed [him] [his table, nor the Goddesse [Iuno] hath accounted [him] worthy of [her] bed, at whom [his] parents haue not laughed [or smiled.]

* Nor yet 2 Linus, although the mother of the one were by, and the father of the other.

[To wit, " though] Calliopeia [were present] vnto Orpheus, and faire Apollo to Linus.

" [Yea though] Pan also * should contend with me, " Archadia being iudge:

Yet I am would acknowledge himself ouercome, euen Archadia being iudge.

* Begin [oh litle boy] to know thy mother by [thy] smiling:

" [For] ten moneths haue brought long * wearinesse * to her.

" Oh litle boy " begin, * at whom [his] parents haue not smiled,

Neither God [a Genius] [vouchsafed] him [his] table, nor the Goddesse [Iuno] accounted [him] worthy of [her] bed.

a The heathens ascribed their pleasures and delights in feasting and belly cheare vnto Genius, whom they made the God thereof: and the preservation of children in their birth and infancy, vnto Iuno, and likewise the marriage bed. Whence, as the most learned think, by the God here is meant Genius, & by the Goddesse Iuno: That neither of the vouchsafed the childe a ry favour, because he liued not long after he was born. Whereupon also some thinke that these two verses were added by Virgil after the death of the child: and that God suffred him not to liue, because the Poet, or to great authoritie, had turned and applied that to this child, viz. to Sallustius Pollio's sonne, which Sibyl had prophesied concerning Christ the Son of God.

THE FIFTH ECLOGVE

[* intituled]

DAPHNIS.

* Which is intituled.

THE ARGUMENT.

[IN this Eclogue] [two] shep-
heards, *Menalcas* and *Mopsus*,

* bewaile the death of their friend

* Do bewaile or mourne for.

Daphnis : and one of them sings his

¶ Verses to be set vpon his graue or tombe,
or his funerall song.

¶ Epitaph; the other ¶ his canoniza-

¶ His putting into the number of the Gods.

tion. There are * that thinke that by

* Who thinke *Cesar* the Dictator stabbed

Daphnis, *Cesar* is vnderstood, who

in with three and twentie wounds in the

was stabbed in the Senate house with

Court, a litle before then that the Poet writ

three and twentie wounds, a litle be-

these things; to be vnderstood [or means.]

fore that the Poet writ these verses.

Others do take *Quintilius Varus* slain

¶ Three bands of souldiers.

in Germanie with ¶ three ¶ legions [to

¶ A full legion consisted of 6100 footmen

be here meant.] Others * thinke it

and 730 horsemen.

rather of *Flaccus Maro Virgil's* bro-

* Will rather.

ther, concerning whom there is ex-

tant that Distick so commonly vsed,

but of an vncertaine author.

Oh learned *Maro*, whilest thou

doest bewaile the sorowfull destinies

* of thy *Flaccus* vnder the name of

* Of thy [brother] *Flaccus* in *Daphnis*, thou

Daphnis, thou equalizest thy brother

makest equal thy brother [viz. thou makest

vnto the immortall Gods.

thy brother nothing inferiour] to the im-

mortall Gods, or dost canonize him for a

God.

The

Here beginneth first
a preparation vnto the
songs following.

* Why do we not sit downe here, [viz.
why do we not rest vs here a while, to
delight our selues in musicke?

" Mingled.

* Good, viz. cunning.

* Thou being skilfull to blow vp. &c.
viz. in piping.

* I skilfull to speake [or utter] ver-
ses, viz. in singing.

* Thou art greater, [viz. elder, or
more ancient or worthier, [or my
better.]

* It is equall me to obey thee, [viz.
that I should obey thee, or be ruled
by thee.]

* Succeed, [or go vnder] the sha-
dowes.

" Vnconstant or vnstable.

* By the West windes mouing [or
blowing] lightly.

* We go vnder.

" Yonder caue [or hollow place.]

* Behold [or lo] how the vine which
groweth in the woods hath spread [or
conered ouer] &c.

* With rare clusters of grapes [viz.
with bunches scattered here and
there] or thinly.

* Onely Amyntas can strine [or may
trie with thee.] viz. none but Amyn-
tas [or I know no sheepeheard but A-
myntas that] dare play with thee in
our countrey.

* Can strine to thee. Grazismus.

* What if he may trie to excell [or
surpasse.

* Can strine or go beyond Apollo in
song [or singing] [viz. in musicke]

The speakers are Me-
nalcas and Mopsus.

Men. **O** H Mopsus,
* why sit we
not downe

here among the elmes

* mixt with hazels? see-

ing we haue met toge-

ther, both of vs * being

skilfull, * thou to blow

vp thy light pipes, [and]

* I to sing in verse.

Mop. Menalcas, * thou

art mine ancient, * it is

meete for me to yeeld to

thee.

Whether [we * go

into] the shades being

* vncertaine * thorough

the wauing West winds:

Or rather if we enter

into [this] caue: * See

how the wilde vine hath

ouerspread the caue,

* with bunches of grapes

disperfed here and there.

Men. * Let Amyntas

onely trie maisteries with

thee in [these] our hills,

Mops. * What if he

* dare trie to go beyond

Apollo

Apollo in singing?

Men. Mopsus * begin thou first, if thou haue either any * loues of *b Phillis*, or the praises of *c Alcon*, or else the brawlings of *d Codrus*.

Begin: *Tityrus* * shall rend * thy kids, whilst that they feed.

Mops. Yea rather I will trie [to sing] these * songs, which I wrote of late in the greene bark * of a beech, * and running noted them * by course. Then bid thou * *Amyntas* trie.

Men. * As much as the limber willow * is inferiour * to the pale oliue:

[And] how much the low * lauender [gives * place] to the * red rose borders:

* *Amyntas* in our opinion is so farre inferiour vnto thee.

But * sirra, ceasse [to adde] moe words; we are come vnto the caue.

H f *Mop.*

* Begin thou the former, or first [to sing.]

* *Fiers* [viz. burning, or raging, or mad loues, that is, songs of constinent loues] of *Phillis*.

* Shall keepe.

* Thy kids [now] pasturing [or feeding.]

* Verses.

* Of a beech tree.

* And tuning [these verses.]

* By course, [viz. one while suping, another while noting.]

* [That] *Amyntas* strine, [viz. trie what he can do.]

* How much.

* Bending willow or ozier.

* Gives place.

* To the goodly oliue tree.

* Spike.

* Red rose gardens.

* *Amyntas* gives place so much vnto thee in our iudgement.

* Oh boy ceasse [viz. leave off] [to speake] moe things; we haue succeeded [viz. we haue approached or come vnder] the caue.

b Phillis daughter of *Lycyrus*, who hanging her selfe for her loue by *Demophoon* brother of the king of *Athens*, hanged her selfe, and was turned into a tree.

b Alcon an excellent archer of *Crete*, who with an arrow slue a serpent wrapped about his sonne, and neuer touched the child, *d Codrus* a King of *Athens*, who in warre against the *Laconians* (having receiued this answer from the Oracle, that that side should get the victorie whose King was slaine) changed his attire, and rushed in amongst the enemies, wonderfully provoking them, and was killed by them.

Of these three stories see *Ramus* vpon this place more at large.

f Here beginneth the
Epicedion or funerall
song for *Daphnis* as yet
vnburied: whereof are
three parts: The first
from the mourning of
his mother, of the
Nymphes, the cattell,
and the very Lions.

* Wept for.

* Extinct, or put out, [viz. taken
away]

* By a cruell funerall.

* Ye hazels are witnesses, and
ye riuers [are witnesses] to the
Nymphs.

* Having embraced.

" The wofull corpses.

* [Doth call] both the gods [cruell]
and also calls the starres cruell.

" Cruell, because they suffered her
sonne to be so cruelly murdered.

" No heardmen.

* Oxen or kine.

* Being fed.

* Cold riuers, [viz. waters.]

" In those dayes when this slaughter
was committed.

* An herbe [viz. a blade or leaf] of
grasse.

" Cruell, hard, or desolate.

* Do speake or say.

* Euen the Carthaginian Lions to
haue grieved [or sighed for] thy death,
[viz. because of thy cruell death].

* Destruction.

" Appointed or ordained first at
Rome.

" To draw the chariot of triumph
with Tigres,

" To bring in these at Rome: though
it appeareth by histories, that the
Bacchanalia were vsed in Rome
long before Iulius Cæsars time.

g The second part of
the Epicedion of *Daph-
nis*, concerning his acts.

b *Thyasus* was a most
filthy dance vsed in the
honour of *Bacchus*.

f *Mop.* The Nymphs
* bewailed *Daphnis* * pe-
rishing * by a cruel death:
* ye hazels and ye riuers
[too] are witnesses vnto
the Nymphes.

When as [his] mo-
ther * embracing " the
miserable bodie of her
sonne, * calls both Gods
and starres " cruell.

Oh *Daphnis*, " not any
[heardmen] draue their
* cattell, * having graz'd,
vnto the * coole streames
" in those dayes: neither
did any foure-footed
beast taste of the riuers,
nor touch * a chier of
grasse.

[Oh worthy] *Daph-
nis*, both the " wilde
mountains & the woods
* report, * that euen the
African Lions mourned
for thy * death.

g *Daphnis* both " or-
dained [first] " to tie the
Armenian Tigres to the
coach; [also he ap-
pointed] " to bring in
b dances vnto *Bacchus*.

i And

And *to bind about
the *limber speares with
*pleasant leaues.

k As the vine is the
*honour to the trees,
[and] as the grapes
[*are] to the vines;

And the buls [are] to
the *heards; as *the stan-
ding corne [*is] to the
*fruitfull fields:

[So] thou art all the
honour vnto thine.
/ * Since that the fates
haue taken thee away,

* Pales her selfe and
euen Apollo too hath left
the fields:

* Mischieuous darnell
and * barren oates * do
beare the sway * in the
furrowes, whereto * we
haue * committed great
barley oftentimes.

* For the pleasant vio-
let, [and] for the purple
* Narcissus,

The thistle and * white
thorne grow vp with
[their] sharpe pricks.

ms [Yee] shepheards
* strew the ground with
H 2 leaues,

* To weare in, or wrap about.

* Bending, quivering, or shining
speares.

* Soft.

* Grace or ornament.

* Are [the ornament.]

* Flockes.

* The corne now ripe.

* [Are.]

* Fat.

* Vnto thy family, or vnto the Ro-
manes, whose Empire Caesar wonder-
fully enlarged: or else, vnto sheep-
heards.

* After that the destinies haue ta-
ken thee away [so cruelly.]

* Pales [the Goddesse of shepheards]
her selfe [hath left the fields,] and
Apollo himselfe hath left the fields
[likewise.]

* Vnhappie or vnluckie darnell [or
oates.]

* Light or vnprofitable oates.

* Do rule ouer all [or almost onely
grow and run ouer all.]

* Vpon the tilled land, where we haue
sowne the best and greatest, or fullest
corne.

* We haue committed oft.

* Cast or throwne.

* The thistle [doth arise or grow]
and the white thorne with sharpe
pricks springs vp, for the soft violes,
[and] for the purple Narcissus.

* Flower de luce, as some thinke.

* The holly tree, or yew tree, or
gorse.

* Scatter [or cover] the ground with
flowers, [viz, adorne the place of his
sepulcher with flowers.]

In Bacchus sacrifice
they vied to beare a
iauelin wrapped with
irie, called Thyrsis.

k The third part of the
Epicedion, from the
honour and happinesse
which the Romanes
receiued by Daphnis
while he liued, being
adorned by foure li-
mitudes.

l And amplified by the
contrary evils that fol-
lowed after his death.

ms Hiberio his funerall
song, whereunto is
adioyned his Epitaph,
viz. verses concerning
his sepulcher, to be set
vpon his tombe,

* Bring in the shades to the fountaines, [that is, make groves about the fountaines wherein his soule may dwell: [for they thought that the soules of such worthy nobles dwelt in the woods and about the fountaines.]

¶ A sepulchre or hearse.

* And adde above, this verse vnto the tombe.

* I am Daphnis knowne in the woods from hence euen vnto the starres or skies.

[I was] a keeper of faire cattell, I my selfe being fairer [then they.] viz. the most renowned Emperour of the noble Romanes.

* Such [or of such sort.]

* Of what sort sleepe [is] to [men] being wearie [lying downe] in the grasse, [and] of what sort it is [a man] to quench [his] thirst with a bubbling streame of sweete water.

* Leaping riuier [or springing streame.]

¶ Maister, viz. Theocritus, whom Virgil imitated.

* With [thy] reeds, [viz. thy pipe and playing thereon,] but with [thy] voice, viz. in singing.

* Boy [or youth.]

* Another from him, [viz. the next vnto Theocritus in skill of pastorall musike.]

leauēs, * make shades about the fountaines, Daphnis commands such things to be done for him.

And make * a tombe, * and set this verse vpon the same.

* Daphnis I am, known in the woods from hence vnto the starres.

A keeper [be] of cattell faire, yet fairer am my selfe.

Men. * Oh diuine Poet, thy verse [is] * so pleasant vnto vs,

* As sleepe to wearie [men] [lying] in the grasse; [and] as in the heate,

To quench [ones] thirst with a * bubbling streame of sweete water.

Neither doest thou match [thy] * maister onely * in thy pipe, but also in thy voice.

Oh fortunate * lad, thou now shalt be * the next to him.

* Yet.

¶ Thus farre is the Epitaph of Daphnis: now followeth the commendation thereof by Menalcas: and then his deifying or canonization, viz. his referring of him into the number of the Gods, which Menalcas vndertakes.

* Yet notwithstanding
we will tune these songs
of ours to thee againe by
course, in some fashion,
and we will extoll thy
Daphnis to the skies.

We will * aduance
Daphnis vnto the starres:
[for] * Daphnis likewise
loued vs.

Mops. * Can any
thing be dearer vnto vs
then such a verse?

Both * the youth him-
selfe was worthy to be
sung of: and * Stimichon
commended these verses
vnto vs, *al.* now of late.

Men. * Glorious Daph-
nis * wonders at the vn-
accustomed * gate of
* heauen, and seeth the
clouds and * starres vnder
his feete.

Therefore * pleasure
doth possesse the merrie
woods, and other coun-
tries, and Pan also & the
shepheards, and * those
girtes [called] Dryades.

* The wolfe [deui-
seth] not any hurt vnto
the

* Howbeit we will say these our
[verses] to thee by another, after some
manner, and we will lift vp thy
Daphnis vnto the signes of heauen
[viz vnto the starres.]
* As well as we can.

* Life vp.

* Daphnis loued vs also [or made
much of vs.]

* Whether can any thing be greater
to vs.

* The boy [viz Daphnis] This cannot
be vnderstood of Caesar, who was slain
in his mans estate.

|| Stimichon the famous Poet.

Al. * A while ago, or not long ago, or
of late.

* White [or shining] Daphnis.

* Admires or marvels at.

* Threshold or entrance into hea-
uen.

* Olympus a hill in Greece, so high
that of the Poets it is used for hea-
uen.

* Signes of heauen.

* Pleasure doth hold the merrie
woods. viz the woods and countries
do reioyce.

* Al. merrie pleasure doth possesse.

|| And the rest of the countries [viz
all are quiet and plentiful.]

|| The Nymphs of the woods, which
solace themselves amongst the waters,
whereof in the second Eclogue.

* Neither the wolfe doth meddle
with [or meane to detaine] the
cattell, nor any widdow doth
the flocks [or herds.]

¶ Fowls.

¶ Hunters with nets do seeke to catch the stags.

* Quietnesse, viz. concord and rest.

* The very hills vnshorne [viz. full of greene trees replenished with leaues.] cast vp [or send forth] their voices, viz. do exceedingly reioyce.

* Do sound [he is] a God, he [is] a God.

* Oh [Daphnis.]

* Happie [or bountifull] to thine, viz. to them that adore and honour thee now made a God.

¶ Four altars erected.

* Daphnis behold two altars for thee.

¶ I will offer vnto thee yearly sacrifices two pots of milke, &c.

* I will appoint.

¶ Foaming full.

* Goblets or kans.

¶ And feasting merrily.

¶ Pleasant.

* With much Bacchus.

* If [it shall be] harvest.

* Shadow.

* New Nectar, viz. a pleasant liquor faigned to be the drinke of the Gods.

* Aruifian wines, viz. of Aruifia, a place in the Isle Chimo.

the cattell, nor any nets intend deceit vnto the stags; good Daphnis lo- ueth * peace.

Oh Menalcas, * the hills vnlopt lift vp their voices with ioy vnto the starres: the very rockes [do sound out] verses now, the groues them- selues * do ring; he [is] a God, a God [he is.]

* O be thou good and * gracious to thine. Be- hold ¶ foure altars.

* Loe (Daphnis) two for thee, and the [other] two ¶ altars for Apollo.

¶ I will prepare for thee euery yeare two pots ¶ foaming with new milke, and two * great cups of fat oyle.

¶ And making ¶ merry bankers, chiefly * with good store of wine,

Before the fire if it shall be cold, * if hot, [then] in the * shade,

Will powre out * a new and pleasant drinke [euen] * malmsey, with sacri-

o Altare quod à terra erectum & exaltatum est. Ara que in terra statuitur. Ara etiam nomi dei, altare anthen- sici.

sacrificing cups:

p Dametas and Egon
* of Creete * shall sing
me songs:

q Alphesibens shall im-
itate the dancing * Sa-
tyres.

r * These [sacred rites]
* shall euer be [perfor-
med] to thee, both when
we shall * pay our * so-
lemne vowes vnto the
Nymphs, and * when we
* view the fields.

s * Whilest the Boare
[shall loue] the ridges of
the hils, [and] whilest
the fish shall loue the
streames:

t * And whilest the Bees
shall be fed * with thyme,
[and] the grasshoppers
with the dew;

[Thy] honour and
thy name and praises
shall euermore remaine.

The husbandmen * shal
make vowes yearely vnto
thee, like as vnto Bacchus
and to Ceres. And thou
shalt also * charge them
with their vowes.

Mopsus.

* Of Lyctus, which was a towne of
Creete, whence he had his name.

* Shall sing vnto me, viz. they shall
play, and Alphesibens shall dance.

|| The Satyre is a kind of beast in the
furthest parts of Lybia, having the
face of a man: they are called ser-
uants of Bacchus for their beastly
wantonnesse, and named gods of the
woods.

* These [holy duties]

* Shall be alwayes to thee.

* Restore or give.

|| Wonted once every yeare.

* When we shall view, [viz.]

|| Go about the fields with much de-
uotion, as in the feasts called Amber-
nallia, spoken of in the second Eclogue.

* [Thy] honour and thy name and
praises shall remaine alwayes, whi-
lest the Boare [shall loue] the top of
a hill, whilest the fish shall loue [or
delight in] the riuer.

* And whilest the Bees shall be fed
with thyme, whilest the grasshoppers
[shall be fed] with dew.

|| Vpon the thyme flowers.

* Shall vow.

|| Condemne them [or hold them guiltie]
for not performing their vowes;
or bind them with their vowes, that
they performe them when thou hast
granted their petitions, and punish
them if they do not.

p Dametas and Egon
two notable shepherds

q Alphesibens a fained
name of a shepheard,
of Αλφειω, innenio, &
βύς, bos, velut inuentor
boum.

r The time of his sa-
crifices, viz. twice so-
lemnly every yeare.

s The perpetuities of
his deities.

* *Mopsus* to requite
Menalcas, commends
his verses of the deifi-
cation of *Daphne*, by
three comparisons of
the lesse.

* what [gifts]
¶ For this thy song.

* For neither the hissing [or whir-
ling blast] of the South wind coming.

* Smitten or dashed against with
the waue.

* Nor the floods which run downe-
ward.

¶ Dale or banks.

* We will present thee before with
this brittle hemlocke, [viz. pipe made
of hemlocke.]

¶ Upon this pipe I learned those two
songs, viz. the second and the third
Eclogue.

* Whether are they the cattell of
Melibee?

¶ My shepherds staffe.

¶ Being very fine [or trim.]

* With euen [or equall knots] and
with brasse, viz. either brazen studs
or tacks, in euery knot one, [or the
hoops made of brasse, or with a boope
and pike of brasse.]

* Took not, or bore not away,
* when he oft asked me it.

Mopsus. What [gifts
shall I bestow on] thee?
* what can I requite for
such a song?

* For neither doth the
whistling of the South-
wind rising, so much [de-
light] me:

Nor the shores * bea-
ten on with the waues,
do please me [so,] * nor
yet the streames which
do run downe amongst
the stonie valleys.

Men. * We will first
bestow on thee this bri-
tle pipe:

¶ This [pipe taught]
vs: *Corydon* impatiently
loued faire *Alexis*.

This same taught vs
Whose cattell [are
these?] * are they *Me-
libees*?

Mops. But *Menalcas*,
take thou [this] sheep-
hooke, * being very faire,
with * equall knots and
studs of brasse, which
Antigenes * could not
obtaine, * though he oft
requested it of mee,
and

"and [yet] was he then ^{" Although he was well worthy to be loved.}
worthy to be loved.

THE SIXTH ECLOGVE

[* called]

SILENVS.

* To which the name is Silenus.

THE ARGVMENT.

IN this Eclogue [" the Poet] brings in *Silenus* drunke, (as it well became the schoolemaister of *Bacchus*) but yet " singing very skilfully according to the opinion of the Epicures, " concerning the beginnings of [all] things, and that " in fauour of *Quintilius Varus*: * who, as *Donate* saith, gaue him selfe to the studie of this discipline, together with *Virgil*, vnder *Silon* the Philosopher. But because these things did not sufficiently * accord " to the low straine * of a pastorall verse, * he presently at his entrance craueth pardon; and not tarying long in that argument, forthwith passeth vnto certaine fained tales.

" *Virgil* in this Eclogue bringeth in *Silenus*, [and] him indeed drunke, as it became a bringer vp of *Bacchus*, &c.

* He bringeth him in singing very skilfully.

* Of the beginnings of things, viz. the first forming or framing of things.

* To the grace or honour of *Quintilius Varus*.

* Who, *Donate* being witnesse, together with *Virgil*, gaue his endeuour to this selfe, vnder *Silon* the Philosopher.

* Agree.

* To the lownesse, or low pitch of, &c.

* Of a Bucolicke verse.

* He prayeth for pardon straightway from [or after] the beginning: neither hauing varied so much in that argument, he passeth straightway vnto fables.

I

The

a *Thalia* is properly one of the three Graces, whose names were *Aglaia*, *Thalia*, and *Euphrosyne*, supposed to be the daughters of *Jupiter* and *Venus*.

b For *Syracusa* some write *Syracoso*, lest it comming of *ou*, should be contracted. And it is *Syracusa*. For *Syracusa* no after the manner of the Greekes, as *Sicelides* for *Sicilienses*, *Eclog* 4.

" To sing.

" In pastorall verse, in imitation of *Theocritus*, who dwelt in *Syracusa* a famous citie in *Sicilia*.

* To inhabite the woods.

* When I did sing.

" Battels or skirmishes.

* *Cynthius*, [*Apollo* is called *Cynthius* of *Cynthus* a mountaine in the *Isla Delos*, where *Apollo* and *Diana* were borne.

* *Puid* [my] eare, and admonished me.

* It becometh a shepheard to feed fat sheepe, and to speake [or sing] a verse drawne out, [viz. a pastorall song of a low or meane kind, drawne out small like wool in spinning.]

* Now will I meditate a fielden Muse, [viz. a pastorall song] with my slender reed.

(For, *Varus*, there shall be abone to thee, [viz. there shall remaine enow to thee] who may desire to vnder thy praises.

* To build [viz. to set out or declare] thy sorrowfull warres.

* Things vncommanded, without the command [viz. of *Pollio* or *Augustus*.]

* Taken with the loue of thee, or

" If any one be enamoured, let him reade these things.

The Poet himselfe is the only speaker in this Eclogue.

O Vr [Muse] a *Thalia* vouchsafed first " to play " in b *Syracusan* verse, and blushed not * to dwell among the woods.

* When as I sang of Kings and " warres, * *Apollo* * pluckt me by the eare, and warned me: Oh *Tityrus* * it becometh a shepheard to fat [his] sheepe, [and] to sing a teased verse.

* Now will I play a countrey tune with my slender reeden pipe: (for *Varus* thou shalt haue & now who will desire to speake of thy praises, and * to describe thy dreadfull warres.

I do not sing * vnbidden things: yet if any one shall also [reade] these [verses,] if any one * enamoured with the loue [of thee] will reade them.

them. Oh *Varus*,^{*} our heath shall sing thy praises!

^{*} Our wilde tamariske [or ling] shall sing of thee.

Euery wood shall sing of thee: ^{*} for there is not any writing more pleasing to *Apollo*, then that which beares the name of *Varus*.

^{*} Grove or forrest, most properly a grove for pleasure.

^{*} Shall praise thy deeds.

^{*} Neither is there.

^{*} Page [or booke.] A page is properly a side of a leafe in a booke.

^{*} To be learned.

^{*} Which hath prescribed the name of *Varus* vnto it selfe, [viz. which is written in the praises of *Varus*] or hath the title of *Varus*.

^{*} Yee Muses of the hill *Pierius* proceede. The lads *Chromis* and *Mnasilus* saw *Silenus* lying fast asleepe in a caue,

^{*} Oh ye [nine] Muses borne in *Pierius* in *Thessalie*, go ye on.

^{*} The two youths *Chromis* & *Mnas.*

^{*} *Bacchus* schoolemaister, a famous Poet.

^{*} Lying [ouerwhelmed or buried] in sleepe.

^{*} Having his veines blowne vp, ^{*} with wine the day before, as alwayes [hee was wont.]

^{*} Blowne vp [in respect of his veines] with yesterdaies wine, as alwayes.

^{*} *Bacchus*. [*Iachos* a name of *Bacchus*, of *iach* signifying a cry, groning or belching, taken from the fleshy noises which drunkards make commonly.]

[His] garlands lay ^{*} a good way off, ^{*} onely slipped ^{*} from his head,

^{*} A farre off.

^{*} Onely fallen downe from his head, viz. otherwise whole, and not broken nor hurt.

^{*} To his head.

^{*} And a great ^{*} can hanged by, having the care all worne.

^{*} And a great [viz. a heauie or mightie] tankard, with the handle [or stouke all worne] hanged on his necke or at his girdle, neare vnto him.

[^{*} They] setting [on him] (for the old man had oft times mocked them both with hope of a song) ^{*} cast bonds vpon

^{*} A pot or iug that held a great deale of wine.

^{*} They inuading or assailing him.

^{*} This old *Silenus*.

^{*} Promising to sing them songs.

^{*} Bind him with bands made of the garlands themselves.

him

I 2

him [made] of his very garlands.

Egle * adioyned her selfe [as] a companion, * and came to helpe these timorous youths:

[Euen] Egle the fairest of the * water Nymphs, * and painted [both] the forehead and the temples of the head [* of him] now * seeing [her,] with bloudie coloured mulberies.

Hee laughing at ["their"] subtiltie; to what end knit you these bands? quoth he.

" Yee boyes, loose me: c it is enough * that I could be seene [of you.]

* Chuse ye what songs you will haue, * you shall haue songs.

* She shall haue another reward. * [And] so withall doth he begin.

" And then indeede you might behold both the * Fawnes and wilde beasts too, * to dance in measure and in time; then

* Addeth her selfe a fellow.

* And came vpon them being fearfull, [viz. came (as we say) in the nick, or in the very fit oportunitie, to helpe them, being timorous or doubtfull.]

* Nalades are the Fairies, haunting riuers and fountaines.

" And painted [both] his browes and temples with bloud red mulberies, [she seeing him.]

* [To him, viz. to Silenus] now seeing [her] viz. being awaked, and looking on her.]

" The subtilt ieft.

e Silenus makes himselfe a halfe God, which were seene but when they list; and thus he speaketh as followeth.

" Loose me, ye boyes.

* Me to haue bene able to be seene [of you] being seene but when I list.

* Know ye what verses you will.

* Verses [shall be] to you.

* Another reward shall be to this [Egle.]

* He begins withall.

" When Silenus began to sing.

" The Gods of the woods.

* To play [or skip] in number, viz. according to the harmony of the tune.

then might you see the

* Sturdie oakes to waue
their tops.

* So that Parnassus
rock * doth not so much
reioyce in *Phæbus*:

* Nor *d Rhodope* and *Is-*
marus do so admire *Or-*
pheus.

e For he sang how the
f seeds * of the earth and
of the aire, and also of
the water, and likewise of
the " liquid fire, were first
gathered together * tho-
rough out the great vast
space: *Al.* how all things
[tooke] their beginnings
of the first [seeds,] and
how the " tender globe it
selfe of the round world
did grow together:

Then [loc] the earth
began to harden and to
separate * the Ocean sea
from * *Pontus*, " and by
litle and litle to take the
* shapes of things.

* And also how the
earth is now astonished
[to see] " the new Sunne
to begin to shine.

I 3

And

* *Stiffe oakes to moue oft and shake*

* Neither the *Parnassian* rocke,
[viz. the mount *Parnassus* in *Thessa-*
lie, consecrated to *Apollo*]

* Doth so much [delight and] ioy in
Phæbus, viz. *Apollo*.

* Nor *Rhodope* doth wonder at so
much, nor *Ismarus* [so greatly ad-
mire] *Orpheus*.

* Of the earths, and of the soule, and
also of the sea, and withall of the li-
quid fire had bene gathered together.

" Cleare or pure.

* Through the great emptinesse.

Al. How all beginnings [grewed vp
together] from these first seeds, and
the very tender globe of the world
grewed together.

" Yong, pliant delectable, or tender at
the first.

" Grewed fast and strong in euery
part.

* *Nereus* [a god of the sea, the sonne
of *Oceanus*, whereof the Ocean had
the name. Here put for the Ocean.

* *Pontus* the sea betweene *Meotis*
and *Tenedos*, so called of *Pontus* the
sonne of *Nereus*.

" How things began to be formed of
the earth.

* Formes, viz. diuers shapes.

* And now the earths [or lands] are
amazed at the new Sunne to begin to
shine.

" The Sunne newly formed with the
other heauenly lights.

d Rhodope and *Isma-*
rus mountains in *Thra-*
cia, wherein *Orpheus*
was wont to play.

e The argument or
subiect matter of *Sile-*
nus songs.

f The *Epicures* thought
all these to be made of
motes and such litle
bodies concurring.

¶ The raine doth fall.

* The clouds being remoued more high [or very high.]

¶ How.

* Do begin.

* To rise [viz to spring vp.]

* And when the living creatures do erre [or wander] thorough [or amongst] the mountaines, [viz when the mountaines and valleys began to be replenished with new creatures.]

g Of the framing of the world in the beginning, and of the repairing it after the flood, especially for the repairing of mankind by Pyrrha and Deucalion, and so the other stories, see Ovid in his Metamorphosis.

* After this [he reports or relates] the stones cast to Pyrrha [viz of or by Pyrrha] [and also he relates] Saturnes kingdomes.

* Also he reports [or shewes] the birds of Caucasus and the theft of Prometheus.

For the rest of this Eclogue, I referre the ingenuious Reader to Ramm and other Commenters.

And [how] * the showres do fall * from clouds remoued on high [from th'earth,]

" When first the woods * began * to grow vp, * and at what time the beasts wandered vp and downe throughout the vnknowne mountaines.

g * After this [he sang of] the stones cast by Pyrrha, and of Saturnes kingdomes.

* And withall he sings of the birds of the hill Caucasus and the theft of Prometheus, &c.

THE SEVENTH ECLOGVE

[*called] *Mel-
libæus.*

* To whom the name is [*vix*, which is insi-
tuted or named.]

THe Argument of this Eclogue
is taken from the * Pastorals of
Theocritus. And here the Poet
brings in * the shepheard *Melibæus*
reporting * a Pastorall contention
betweene *Corydon* and *Thyrsis*, where-
at by chance (as he sought a goate
which had * strayed from his flocke)
* hee was present, * being called
[thereto] by *Daphnis* the iudge of the
* maistry: whom he * intimates to
have giuen sentence with *Corydon*,
whenas he saith at the end of the
Eclogue:

* *Daphnis*.

* *Melibæus* a shepheard, [or rather a neat-
heard.]

* A strife [or triall for maisteries] of *Cory-
don* and *Thyrsis*, &c.

* Wandered away.

* He had come betweene by chance.

* Sent for of *Daphnis*.

* Contention.

* Nods to [or signifies by the beckning of
his head] to have pronounced according to
Corydon.

* These things I remember, * that
Thyrsis overcome, contended all in
vaine.

* I remember these things.

* And *Thyrsis* being outmatched, to have
contended in vaine.

The speakers are *Mel-
libæus*, *Corydon*,
Thyrsis.

Mel. * **D***aphnis* as it * By hap [or by chance] *Daphnis* had
fell out, fate sit downe together.
downe vnder a * whizzing * holme: * Shrill by the moving of the leaues.
And both *Corydon* and * The holme is a kind of oake.
Thyrsis

* Had drinen together [or had gathered together] their flockes into one [flocke.]

* Thyrsis [had gathered his] sheepe, [and] Corydon [had gathered his] little shee goates stretched [or strouted out] viz. having their udders full of milke.

* Both of them [were] flourishing in their ages, viz. flourishing youths.

¶ Both of them borne in Arcadia, and right Arcadians for their musicke, [viz. very skilfull musicians.]

* And equal to sing, and ready to answer [viz. in verse] who soever should challenge them.

* The man [or husband] of the flocke [viz. the high goate] himselfe had wandered away to me [viz. from me] hither, whilst I defend [viz. do fence] [my] myrtle trees from the cold [viz. my young myrtles.]

* And I see [or behold] Daphnis.

* He (when he seeth me against [him]) saith quickly [or very quickly.]

* Or spake, O Melibœus come hither quickly.

* O Melibœus come hither [thy] goate is safe for thee, [or the he goate to thee is safe] and [thy] kids [are safe.]

* Ceasse any thing [viz. if thou have any leisure.]

* Shadow.

* The very bullockes will come hither, &c.

Thyrsis * had gathered their flockes into one,

* Thyrsis [his] sheepe, Corydon his goates bagd with milke.

* Both of them flourishing in age, both Arcadians.

* Also matches in singing, and prepared to answer [one another by turnes.]

* Whilst I was fencing my tender myrtles from the cold: the goate himselfe the leader of the flocke, had strayed from me hither: * and then I spied Daphnis: * who when he saw me ouer against him, * spake quickly [thus vnto me.]

* Come hither Melibœus, thy goate is safe, and so likewise thy kids.

And if thou canst stay any whit, rest [with me] vnder the * shade.

* The bullockes will come hither to drinke, thorough the meadowes of their owne accord.

Al. Here the greene
riuer Mincius hath coue-
red his banks with tender
reeds: and the swarmes
of bees * resound from
the holy oak.

What should I do:
for neither had I *Calippe*
[my wife] nor [my
daughter] *Phyllis* *al.* at
home, which might shut
vp [my lambes] * weaned
from the milke.

And there was * a
great match to be tried
* *b* betweene *Corydon* and
Thyrsis.

* Yet let I mine owne
serious [businesses] after
* their sport.

Then * both of them
began * to trie with ver-
ses sung * by course. The
Muses wold haue [them]
record *c* [their * songs by
turnes.

* *Corydon* [rehearsed]
* these [first, and] *Thyr-*
sis related in order those
[that follow.]

C. O Nymphs of *Ly-*
bethris, * [who are] our
K chiefe

Al. Here *Mincius* hath covered his a *Mincius* is called
green banks with a tender reed, [viz. greene, for green trees
with young reeds.] & reeds with the sedge
growing about it.

* Make a humming noise from the
oak consecrated to *Iupiter*.

Al. Which might shut vp at home
[my] lambes weaned from [their]
milke, [viz. from their dams.]
* Shut vp [within the folds.]
* Driven away from the milke.

* A great contention [or strife for
maistries.

* *Corydon* [did strive [or play for a
wager] with *Thyrsis*, or so *Corydon*
with *Thyrsis*.

* Nevertheless I set after mine own
earnest matters to their play, [viz. I
preferred their sport before mine own
serious [or weightie] businessse [of
feeding my goats.]

* Their contention in maske.

* *Corydon* and *Thyrsis*.

* To contend.

* One after another by turnes.

* Verses by course.

* *Corydon* began, and rehearsed the
four first verses.

* These [verses.]

b *Prolepsis implicita.*

c In this Eclogue they
sing by turnes, either
of them singe verses,
like as in the third by
couples, viz. two & two,
and in the first by wren-
tic five a peece.

d *Lybethris* a fountain
where those Nymphs
are worshipped.

e Poets were crowned with iwie, either as being consecrated to Liber, and inspired with a furious spirit, as in the feasts of Bacchus; or else because as iuies are alwayes greene, so verses deserue eternitie, as Seruius thinketh.

f The heathen feared to be praised ouermuch, especially of enemies, thinking that praise to haue the force of witchcraft, against which they accounted the herbe Bacchar to haue speciall vertue.

g Corydon to the end that he may obtaine his desire for Poetry, offers vnto Diana the sister of Apollo and Goddesse of hunting, these gifts besittng her thus set out.

h The Boare and the Stag are amongst the principall beasts of the chase in hunting.

" Almost equal to Apollos verses.

* Phœbus.

" I will hang vp the instruments of my profession, as hauing serued out my time.

" The pine tree consecrated to Cybele the mother of the Gods.

" Decke ye, viz. crowne, with a florall garland of iwie, though not with a lawrell crowne.

" [Me your] Poet.

" That Codrus may burst for enuie, viz. that I should be preferred before him for my musicke.

* That the small guts may be bursten to Codrus with enuie.

" Or if he shall be inforced to praise me.

* Beyond [his] liking.

* Gird about [my] forehead.

" Ladies gloues.

" Codrus [or Corydon] euill tongue.

* About to be a Poet, viz. which am in hope to be a Poet, or, your Poet that shall be.

* Oh Delia.

" My litle sonne Mycon.

" Presents or giues.

chiefe delight, either grant vnto me [such] a verse as [yee vouchsafed] to my Codrus; (for he makes [verses] next vnto the verses of * Apollo) or if all of vs cannot [make such,]

My shrill sounding pipe shall hang here vpon [this] sacred pine.

Th. e Yee Arcadian shepheards, adorne with iwie [your] Poet growing [in his skill,] * that Codrus guts may burst for enuie:

f Or if he shall praise [me] * more then he would willingly, * compasse yee my browes about with * Saint Iohns wort, lest [his] ill tongue should hurt [me] * now ready to be a Poet.

Cor. g * Oh Diana [thou hunting Goddesse,] [my] litle Mycon [offers] vnto thee this head of the bristly boare, and [these] branched

branched hotnes / of the
long lined Stag.

"If this [wager] shall
be mine owne, " thou
shalt stand [made]
* wholly of smooth mar-
ble k * in purple bus-
kins.

Thyr. l.] Priapus, " it is
enough for thee to ex-
pect euery yeare a boll
of milke and these cakes:
thou art [but] the keeper
" of the poore orchard.

* Now we haue made
thee of marble " for the
time: * but if increase of
yong shall store [our]
flocke, " [then] be thou
all of gold.

*Cor. O Nymph Gala-
tea,* daughter of *Nereus*,
sweeter to me " then the
thyme of *Hybla* [to the
bees,]

Whiter then the swans,
fairer " then white iue.

So soone as " the buls
being fed * shall returne
vnto their stals, * if thou
haue any care of thy *Co-
rydon* [then] come thou.

K & Th. Yea

i Plinie and others re-
port that the Stag liueth
very long.

" If thou victorie or praise shall be
mine, that I shall be known vnto *Codrus*
in musick or Poetrie.

" I will make thee a picture of
marble.

* Whole.

* Tied about [even vnto] the calves
of the legs with a purple buskin.

" I hope thou wilt be contented with
me, if according to my poore estate I
offer vnto thee a boll of milke &c.

" Of the simple garden.

* We haue made thee a picture of
marble.

" For the present.

* But if bringing forth of yong, shall
supply [or fill] [our] flocke:

" Then thou shalt be golden, viz
haue a picture made of gold.

" Then the honey of *Hybla*, of which
before in the first Eclogue.

" Then the fairest iue.

" The cattel being filled, shall returne
home.

* Shall seek againe their stals, [or
go againe vnto their stals.]

* Come thou if any care of thy *Co-
rydon* haue [or possesse] thee.

h *Emicta suras* hoc
[vsque] *suras*, Synecdo-
che. or, secundum *suras*.

l *Priapus* the god of
the gardens or orchard

m These herbes of Sardinia are taken for a kind of Crow-foote, which being eaten do take away the vnderstanding, and do shrink vp the sinewes in the face in such sort, that a man shall seeme to die laughing: whereupon came that Adage of the Sardinian laughter.

n Alga, is called of some Lauer or Seagirdle, it seemeth to be a sea herb growing on the rocks, hauing leaues like lettice, though here it is taken for whatsoever weeds the sea casteth out.

o Mollior somno, for ad somnum.

p The solstice in the Sommer, is when the Sun ascends no higher towards vs: of Solis statio, which is about the 21 or 22. of Iune: like as contrary the Winter solstice, when it is at the lowest from vs.

q Teda is taken most properly for the middle or the heart of the pine tree, which (though the licour in it) being kindled burneth like a torch, and generally for any kinde of fat and gummy wood, and so for a torch, or whatsoever the torch is made of.

* Sardon pro Sardinijs, Casus Graecus.

|| The herbes that grow in Sardinia.

* More horrible.

|| Butchers broome is a prickly shrub.

|| Contemptible.

* Then sea weed cast forth [of the sea.]

* This light.

* Now.

* Go ye [home, if there be any shame to you.]

|| Oh fountaines [or springs] greener with mosse.

* And oh herbe more soft [or pleasant] to sleepe, [viz. vnto sleepe.]

* Arbut, or sernicetree, or crab tree.

|| With the shadow of her branches spread here and there.

* Shadow.

* Defend ye [or keepe away] the solstice to the cattel, viz. from the cattel: that is, save the cattel from the heate of the Sunne in the solstice. Hypallage, Met. Effic.

|| Burning heate.

|| The vine buds.

* Do swell.

* Ioyfull [or ranke] vine branches.

|| Fat torches.

* Very much fire, a great fire.

Th. Yea let me seeme to thee more bitter then the *Sardinian herbes, * more rough to touch then a butchers broome, more vile * then a wrake cast vpon shore,

If that * this day be not * already longer to me then a whole yeare.

O bullockes fed [enough;] go home, * if you haue any shame, be gone.

Cod. || Oh mossie springs, * and [thou] O grasse most soft to sleep [vpon;]

And that greene * wil-
ding tree, which couereth you * with her thin * shade,

* Keepe off p the vehement heate from the cattell: now the * scorching Summer comes, now the gemmes * break forth in the * pleasant vine branch.

Th. Here [is] an herth and q fat gummie wood, here [is] euer * good store of

of fire, and the posts
blacke with continuall
soote.

"Here care we for the
* cold of the North-
wind so much as either
the wolfe cares for the
number [of the sheepe,]
or * the raging streames
[care for] the bankes.

Cor. Both the iuniper
trees stand [full of fruite]
and also * the rough
chest-nuts [" doe a-
bound.]

* The apples lie euery
where strewed vnder
their trees:

* Now all things laugh:
but if faire *Alexis* "depart
from these hils, " [then]
thou mayest * see the ve-
ry riuers dried vp.

Thyrſ. The field * is
parcht, * the grasse thir-
steth, dying through the
distemper of the aire.

Baschus " hath enuied
* the shades of the vine
branches to the hils.

[But] euery " wood
* shal waxe green [again]

K 3

" by

" Smoke.

" Here by reason of our good flors.

* Colds.

* The floods running violently, [or
vehement, or boisterous.

* The rough chest-nut trees [stand
full.]

" Are plenteous, or waxe ripe.

* Their owne severall apples lie eu-
ry where scattered vnder the tree.

* All things do laugh now, [viz. do
seeme to reioyce because of the plentie
and our prosperitie.

" Should depart.

" Thou shouldest then see the very
riuers drie.

* Also the floods drie.

* Is drie [or is parched with heate,
or is very drie.

* The herbe [viz. grasse] dying tho-
rough the felt [or vnseasonableness]
of the aire [or weather] thirsteth [for
raine.]

" Hath grudged, or denied, or disdai-
ned.

* The shadowes made of the vine
branches, [viz. the vines haue lost
their leaues through the scorching
heate.

" Growe [or all trees.]

* Shall be greene [againne.]

* *Jupiter* is put for the
aire, by a Meton. Effic.
which aire being thick-
ned, turneth into raine.
s *Jupiter* q. *inuans* pa-
tor, or *inuans* aer.

* *Alcides* put for *Her-
cules*. Patronym. ab *Al-
cao* auo. The poplar is
dedicated to him, be-
cause being crowed
with poplar when he
went downe to hell (as
the Poets faine) part of
the leaues which stucke
close to the temples of
his head, remained still
white, but the outward
part of them remained
blacke with the soote
of hell, which colour
still abides in the leaues

* At the coming of our *Phillis*, [viz.
if she shall come vnto vs.]

* And very much *Jupiter*, [viz.
sweete and pleasant aire.

* With a merry [or ioyfull] shower,
viz. with raine making men ioyfull
and merry.

* Most acceptable [or best pleasing,
or dedicated.

* *Alcides*.

* The vine [is best pleasing] or most
delightsome.

* *Iacchus*.

* Faire.

* The lawrell being *Apollo*'s owne
tree.

* [Is most pleasing] to *Apollo*.

* To *Phaebus*.

* My loue.

* The silverd tree.

* Overcome, [viz. go beyond in esti-
mation.]

* Nor the bay tree of *Apollo* [shall
posse them.

* The fairest [tree growing] in the
woods.

* The pine tree [is the fairest tree.]

* Gardens.

* The poplar [is the fairest tree.]

* In the rivers, [by the rivers side.]

* If thou see me againe more oft.

* by the coming of our
Phillis.

* And good store of
r's pleasant aire shall
[then] descend * with
comfortable showres.

Cor. The poplar tree
[is] * most pleasing to
s * *Hercules*, * the vine to
* *Bacchus*,

The myrtle tree to
* beautifull *Venus*, * his
* owne lawrell * vnto
* *Apollo*.

[But] * *Phillis* loueth
* the hazels, whilest *Phil-
lis* shall loue them:

Neither shall the myr-
tle tree * surpass the ha-
zels, * nor the lawrell of
Apollo.

Tb. The ash tree is
* the fairest in the woods,
* the pine tree in the or-
chards.

* The poplar tree * vp-
on the riuer bankes, the
fir tree in the high moun-
taines.

But oh faire *Lycidas*,
* if thou oftener visite
me,

The

The ash in the woods
 * shall stoop to thee, * Shall yeeld [viz. shall be inferiour
 [and] the pine tree * in to thee.
 the orchards. * In the orchards [shall yeeld to

Mel. * These things
 I remember [well,] and * I remember [well] these [songs.]
 Thyrsis * over-matched * Being overcome, so contend in
 to haue contended all in vaine.
 vaine.

Since that time * Co- * Corydon is the noble conquerour,
 rydon, Corydon is for viz. Corydon is for vs, [viz. Corydon
 vs. is for our money,] or in our indre-
 ment.

THE EIGHTH ECLOGVE [IN-

tituled] * Pharmaceutria,
 [or the Witch or
 * Sorceresse] *

* Pharmaceutria of qdman, venenum
 sue inuicamentum, unde qdmanus, ve-
 neno inficis, medeor, & qdmanus, venefi-
 cus, incubator, & qdmanus, venefica

THE ARGUMENT.

THere are two parts of this Ec-
 logue. In the * former, Damon * Former [part.]
 a shepheard being * enamored * Taken with the love.
 with the loue of a [certaine] girle
 [called] Nisa; whene she had pre-
 ferred * Mopsus before him, * breakes
 out into diuers complaints * through
 impatience of loue. The latter part is
 almost wholly taken out of an * Idyl-
 lium:

* Mopsus a fained name of a shepheard.
 * His name is Nisa
 * An impatience.

* Idyllum is a Poets worke consisting of few
 verses.

73
■ Called Pharmaceutria.

* In which.

Al. Endeouers by medicines and incantations to recall.

* To call backe.

* By drugs [or remedies] and incantations or enchantments.

lium of Theoritus * of the same name: * wherein a certaine Witch al. endeouers * to recall the mind of her husband, of whom she was despised, vnto the loue of her selfe. [again] * by medicines and charmes.

[The speakers are] the
Poet, Damon, and
Alphesibeu.

* We will speake of, or relate.

The Poet.] [*We will record] a song of [two] shepheards, [to wit] of Damon and Alphesibeu; * whom as they were trying maisteries [in singing] * a yong heifer * much wondered at, vnmindfull * of [her] grasse; * at whose song the Lynces stood amaz'd,

* Whom strining [viz. contending in singing.]

■ A heifer forgetting her grasse, [or leaning off to eate] marvelled at.

* Of herbes.

* With the verse [or song] of which [two] the Lynces [were] amazed.

* The floods or streames.

■ Turned or hauing changed their courses.

* Rested [viz. staked, as enforced to rest.

* We will speake of.

And * the riuers being changed * stayed their courses.

* We will record the song of Damon and Alphesibeu.

■ Al. Renowned Pollio.

■ Made famous by my verses.

■ Thou passest over.

* The stones.

Thou [oh] great Augustus, shalt be extolled of me, whether thou goest beyond the rocks of

of great *b* Timaeus.

Or whether *"*thou sail- *"* *Thou gatherest neare vnto, or pass-
left [neare] the coast of* *est by the coast.*
the ** Sclauonian sea;loe,* ** Illyrian.*
shall there euer be

That day, ** when I may* ** When it may be lawfull for me to
record thy acts?* *speake of thy worthy acts [or deeds.]*

Loe, shall there be
[that day] ** when I may* ** That it may be lawfull for me,
* beare throughout the* ** To carry through the whole world,*
world,

" Thy verses ** which* *" The verses written of thy renown-
alone are worthy of c So-* *ed acts.*
phocles buskin? ** Being alone worthy of Sophocles
buskin, viz. to haue bene penned in
Sophocles stately style.*

d The beginning [*"*of
my song hath bene]
" from thee; it shall end
** of thee: accept [my]*
verses *"* begun ** at thy*
command, *"* and suffer
thou this *c* iuie to creepe
about the temples of
thy head, amongst the
triumphant lawrell
boughes.

" The cold shadow of
the night had scarce de-
parted ** from the skie,* *" The night (wherein it is ordina-
rily more cold then in the day, tho-
rough the absence of the Sunne) was
scarcely past, and the day now appea-
ring.*

Whenas the dew ** vp-* ** From heauen.*
on the tender grasse, is ** In the tender herbe.*
most pleasing to the cat-
tell,

L Da-

b Timaeus a river of
Venice, or the river
Brenta neare Aquileia
in Italy.

c Because Sophocles tra-
gedies were acted in
buskins, therefore his
loftie style is termed by
this name, by a Meto-
nymic of the Adiect.
d He promisseth in all
his verses to set forth
the praises of Augustus.

e Some apply this to
Pollio, because he was
an excellent Poet (to
whom the iuie garland
appertained) as well as
a worthy gouernour.

f Teres, teretis, significth any thing long, smooth and round.

" *Leaning* shepheard-like vpon his staffe.

* *Leaning* vpon [or against] a long smooth oliue.

" *Oh Day-starre.*

* *Nourishing*, because it is most nourishing and comfortable to all creatures.

" *Bring it forth after thee.*

" *With the loue of Nisa*, which she was vnworthy of.

" *Vnkind loue.*

" *Of Nisa* whom I thought sure vn-to me to be my wife.

* *And although I have profited nothing*, they being witnesses, yet I dying speake vnto the Gods in my last houre.

" *About to die with griefe.*

" *That they are my witnesses* that she had so oft sworne by them that she would be my wife. This he seemeth to speake according to the iudgement of the Epicures, who held that the Gods cared not for mortall things.

* *My pipe begin Menalian verses* with me.

" *In the hill Menalus* shepheards do alwayes sing of their loues, whereby the woods do ring, and as it were answer to their voice, or Menalus hath euer the trees sounding by their rustling with the winds.

* *And [it beares] Pan*, viz the God of shepheards, who is said to haue inuented the fielden musicke.

* *Suffered not*. &c. [viz first inuented pipes of reeds.

" *To lie idle.*

" *Began to play Menalian tunes.*

* *Verses.*

g By Menalian verses the Poet meaneth excellent verses, such as were sung in Menalios, a hill of Arcadia. So that there is in it a Metalepsis, Menalian for Arcadian, and Arcadian verses for excellent verses. viz. Syn. membri & Met. Subj.

h This verse oft repeated by Damon in his complaint, is called *versus intercalaris*, a verse oft interlaced, like the foot of a song.

Damon " * *leaning* vpon his f long smooth oliue staffe, began thus.

Dam. " O Lucifer arise, and coming before the * comfortable day, " bring it [with thee,] whilest I complaine, being deceiued " with the " vnworthy loue " of *Nisa* my wife, * and still euen " dying do speake vnto the Gods at my last houre, although I have not bene any thing helped " by hauing them my witnesses.

* *My pipe begin* [to sound] g *Menalian* tunes with me.

" *Menalus* hath euer more both a shrill sounding wood, and speaking pine trees, it alwayes heares the loues of shepheards :

* *And Pan* himselfe who first of all * endured not the reeds ["to be] vnskilfull.

My pipe " begin [to sound] *Menalia* * tunes with me.

" *Nisa*

" *Nisa* is giuen to *Mopsus*. * What may not [we] louers i hope for?

" Now *k* Griffins shall be ioyned [in loue] with horses, and in the age * succeeding,

* The fearefull Decree " shall come * to drinke with dogs.

Q. *Mopsus* " cut new torches: * thou *m* marriest a wife.

Thou married man * cast nuts abroad; *n* the euening starre " doth leaue mount *o* Oeta * for thy sake.

My pipe * begin [to sound] Menalian * tunes with me.

Oh [*Nisa*] * *p* marcht to a worthy man, whilest thou despisest all [others.]

And whilest * thou disdain'st my pipe; * yea whilest my silly goates, and * rough eye-brow, and also * my beard growne in length,

L 2 " [are

" *Nisa* that fine wench is giuen in marriage so that il-fauoured lubber *Mopsus*.

* What [we] louing may not hope.

" Griffins shall now be, &c.

* Following.

* Timorous Bucks or Does.

" Shall associate or sort themselves.

* To pots [viz. to bankes, or to drinke at the water.

" Prepare or sharpen peeces of gummie wood, that they may better kindle and burne.

* A wife is married to thee [viz. thou must wed a wife for others.]

* Sprinkle nuts, viz. cast nuts amongst the boyes, [or scatter walnuts at the thresholds.

" Doth rise ouer Oeta. [viz. the euening is come, now that the euening starre is risen.

* To thee.

* Begin with me.

* Verses.

* Ioyned [viz. married to a worthy husband.

* My pipe is a hate to thee, [viz. odious, or out of fauour.

* And whilst my little goates,

* Hairie " eyebrows.

" My long beard.

i Some take here *speremus* for *timeamus*, by a Catachresis, as in the first of the *Eneads*, *At sperate Deos memores fandi atque nefandi.*

k Griffins are like vato Lions, saue that they seeme to haue the head and wings of Eagles, being most spitefull against horses, and are dedicated to *Apollo*. Some thinke them to be meerly fabulous, like as the *Pegasi*.

l Faces were peeces of gummie wood cut like torches, wont to be v-sed in stead of torches at weddings solemnized and kept at nights. m Carrying torches & throwing nuts about the house, were amongst their ceremonies vsed at mariages.

n The starres do seeme to rise from the tops of most high mountains. o Oeta is a mount of Thessaly, so high that the starres do seeme to rise there.

p All these things are spoken in flouting and scornfull manner.

¶ *Are a hate, [viz. contemned or despised.]*

* *Any God [or any of the Gods] to care for mortall things [viz. to be auenged for thy periury.]*

* *Verses or songs.*

¶ *When thou wast but a little one.*

* *Bedewed apples [wet with the dew in the morning, lying vnder the trees in our orchards.]*

* *The other [viz. the second] yeare from eleuen had euen then taken me.*

* *Now [viz. at that time.]*

¶ *Reach the boughes of the trees as I stood vpon the ground.*

* *As [viz. after that] I beheld [thee] how perished I? [viz. how was I cast away, or vterly vndone?]*

* *That ill error [viz. raging loue] carried me away, [viz. made me besides my selfe.]*

* *My pipe begin [to sound] Menalian tunes with me.*

¶ *Damon inueyeth against the sauage nature of loue, by the proceant causes thereof, because of the many miseries which it brings.*

¶ *What a cruell thing loue is.*

¶ *Ismarus and Rhodope are hills mentioned before in the 6 Eslogue.*

* *The vniuersall Garamants.*

¶ *The Garamants are a sauage people in the vniuersall parts of Africa.*

¶ *[are all scorned of thee,]*

Nor yet beleeuest
* that any God regards
the things of mortall
men.

My pipe begin with
me [to sound] Menalian
* tunes.

¶ *I saw thee being a
little one gathering * ap-
ples wet with dew in our
hedges, with [thy] mo-
ther (I was your guide.)*

* *I then began to be
about thirteene yeares of
age.*

I could * then touch
the brittle boughes from
ground.

* *So soone as euer I
saw thee, how was I vt-
terly distract? how did
* that mischieuous error
carry me quite away?*

* *Begin my pipe with
me Menalian tunes.*

Now know I what
loue is. ¶ *Ismarus, or
Rhodope, or else * the
Garamants who dwell
in the vntermost parts of
the*

the world, * haue bred * Do breed [or bring forth] that boy
 that boy * amongst the [viz. Cupid the God of loue.]
 hard rockes, * being nei- * In the hard clifts, [viz. rockes of
 ther of our kinde nor stone, of which whetstones are made.
 bloud. * Being of another nature different
 from vs.

My pipe begin [to
 found] Menalian * tunes * Verses.
 with me.

* Cruell loue taught * Cruell Cupid.
 "the mother * to embrue * Medea, who being despised by Ia-
 * her hands in the bloud son, slue her owne children.
 of her [owne] children. * To defile [staine or soyle.]
 "Thou likewise [wast] a * Her hands with the bloud, &c.
 cruell mother. * Thou Medea wast cruell as well
 as Cupid the blinded boy.

Whether [was] the
 mother more cruell; or
 that boy more * wicked? * Mischieuous or naughtie.

"He [was] a wicked * Cupid was wicked, enforcing thee.
 boy, and thou * likewise * Also.
 a cruell mother.

My pipe begin with
 me [to found] Menalian
 [tunes.]

"Now * let euen the * Now let the whole order of nature
 wolfe flie from the sheep be subuerted. =
 of his owne accord: let * The wolfe also of his owne accord
 the hard oakes beare o- let him flie from the sheepe, the hard
 reanges; let the alder tree oakes let them beare golden apples,
 flourish with Narcissus. the alder tree let it flourish with
 Narcissus [or the white Daffadill.]

* Let shrubs * sweate * The wilde tamariske [or beech]
 fat amber from [their] let them sweate, &c.
 barks: * Drop downe gummie amber out of
 their barkes.

* The owles let them contend [in singing] with swans, viz let them excell the swans.

" Let Tityrus with his fielden pipe, passe Orpheus with his harpe amongst the wilde beasts, and Arion amongst the Dolphins, [viz alluring them with their harmonie.

* Verses.

* All things now let them be made even midst of the sea, viz let waters couer me with all other things.

* Line ye.

* I will be caried downe.

" I will cast my selfe downe headlong into the sea from the top of some high mountaine, to dispatch my selfe.

* The highest top, from whence men may looke round about.

* High in the aire.

* Haue thou.

" Ready to die with griefe.

* Verses.

" Ceasse [now.]

" Thus saith Damon.

s Transito.

s Of the Muses called Pierides, see before Eclogue 6.

* Say ye.

* We all, viz.

" Each of vs.]

* All things.

* And let owles contend [in song] with swans, let Tityrus [now] be Orpheus.

" [Let him be] Orpheus in the woods, [and] Arion amongst the Dolphins.

My pipe begin with me [to sound] Menalian * tunes.

* Let all things [now] be made maine sea; * farewell ye woods.

* " I will be throwne downe " headlong into the waues, from * the top of an * high mountaine.

[Nisa] * take thou this last gift of me [now] " dying.

[My] pipe leaue off [to sound] Menalian * tunes, [my] pipe [at length] " leaue off.

s " Damon sung these [songs:] s ye Muses of Pierius [now] * report what Alphesibens answered. * " All of vs cannot do * euery thing.

Alph.

Alph. * Bring water,
and " compasse these
altars with a soft fil-
let.

And also " burne fat
vervein, " and male fran-
kincense,

" That I may trie " to
turne away * the right
wits of my husband by
magicall * ceremonies.
" Nothing but charmes
are wanting here.

* My charmes bring
["*Daphnis*"] home from
the citie, bring *Daphnis*
[home.]

* Charmes can euen
" draw downe the Moon
from heauen.

Circe [the witch]
* changed the compani-
ons x y of *Vlysses* with
[her] charmes.

The cold snake in the
medowes * is burst by
charmes.

My charmes bring
["*Daphnis*"] home from th'
Citie, bring *Daphnis*
[home.]

First of all * I twist
for

* Bring out.

" Bind about, or gird.

" Do sacrifice with burning sweate
things, as fat vervein,

" And the best frankincense.

" That I may make an experiment
or essay:

" To turne away from others to my
selfe:

* The sound senses, [viz. that I may
enamour him, or bewitch him with
mad loue.]

* Sacred things [or sacred rites.]

" All other things but charmes are
prepared [or ready]

* My verses.

" My husband or louer.

* Charmes can draw downe the
Moone euen from heauen.

" Fetch downe.

* Changed the companions of *Vlysses*
[into swine] with her enchantments,
[or the companions to *Vlysses*.

* Is bursten by frowning, [viz. by
charmes or enchantments.]

* I compasse about [or I tie fast a-
bout] to thee.

* Here begin the ver-
ses of *Alphesibeu*, bring-
ing in a witch seeking
by her forceries to al-
lure her louer againe,
who had began to for-
sake her. And that she
speaketh to her maide.

* *Vlysses'* ei & con-
tracte *Pliffi*. 2. declin.
vel mutant *Vlyssi*. 3. de-
clin.

7 For this story see *O-*
nids Metamorph. with
Sab. annotations in the
14. booke.

* These three threads of the shuttle
wherewith the seluedges of the web
are made.

* Diuers with a threefold colour.

" Imaga or counterfes of waxe or
clay.

" Round about.

* Reioycesth [or is delighted] in an
vntquall number, [viz. an odde
number] as three, five or seven.

* Verses [whereby she did charme
or inchant.]

z The witch thus
speakes vnto her maid.

* With [viz. on three knots.

a Some bookes haue
nodos, where, if it be so,
s. must be cut off, by a
Grecisme, and no in-
dos be short: but it is
to be read modo.

Al. Knit the knots.

* Euen now or straightway.

* Bonds of Venus, or Venus bonds,
[viz. to procure loue againe.]

b The witch hauing
made two pictures of
Daphnis, one of clay,
the other of waxe, and
setting them before the
fire, thus she conjures.

" Slime or mud.

* Doth waxe hard.

" The same heat of the fire.

" So let Daphnis be hardened against
all others, and melt in loue to vs.

* So Daphnis [let him be hardened
and softened] by our loue.

* Sprinkle [or strew about] meale
and salt.

" Kindle.

" Slime.

c With meale and salt
they did vse to sprinkle
their sacrifices.

d Bitumen is a kind of
clay like pitch, & some-
thing of the nature of
brimstone, burning
like it.

for thee * these three sel-
uedge threads, * being of
three diuers colours, and
I draw thy picture thise
" about these altars: God
* delighteth in an odde
number.

My * charmes bring
[Daphnis] home from
th' citie, bring Daphnis
home.

z O Amaryll knit three
[diuers] colours * in
three knots.

Amaryll Al. knit
[them] a * by and by,
and say, I knit * true-loues
knots.

My charmes bring
Daphnis home from th'
citie, bring Daphnis
[home.]

b As this same " clay
* doth harden, and this
same waxe doth soften,

By one " and self same
fire, " * so Daphnis by our
loue.

* c Cast meale about,
and " set on fire these brit-
tle bay boughes with
d " brimstone.

That

That *naughtie Daph-
nis burneth me; [I will
burne] this *lawrell
bough *vpon the picture
of Daphnis.

My *charmes bring
[Daphnis] home from th'
citie, bring Daphnis
[home.]

* Let such a loue pos-
sesse Daphnis,] as when a
heifer being weary in see-
king a bull, thorough the
woods and high groues,
* hauing lost her selfe,
doth lie downe * neare a
riuer side in the greene
* sedge, * and doth not re-
member * to depart away
because of the late night.

Let such a loue possesse
[him,] * and let me not
haue any care of his re-
liefe.

My charmes bring
[Daphnis] home from th'
citie, bring Daphnis
[home.]

That *faithlesse [Daph-
nis] * left me these gar-
ments long ago, * as
deare pledges of him:

M "which

* Enill or wicked.

* Tormenteth me with loue of him.

* Lawrell or bay.

* In Daphnis, [viz. vpon his image
or counterfet, to be reuenged of him,
in making him feele like torment to
mine.

* Verset.

* Such a loue let it hold Daphnis
what a one [i.e.] or doth hold a yong
heifer] when the heifer, &c.

* Being lost [or vndone, or cast away
with loue.]

* For [or because of] a riuer of wa-
ter.

* Reed or sea-grasse.

* Nor doth remember,

* To giue place to the late night,
[or the darke night.]

* Daphnis.

* Neither let there be any care to
me to cure [him.]

* Perfidious or false of promise.

* Left these spoiles [viz. apparell]
to me once [or in time past.]

* Being deare pledges of him, [or re-
membrances of his loue.]

¶ which garments.

¶ I betake or commend to thee, burying them in thee.

* In the very threshold, [viz. at the entrance of my house.]

* Do owe Daphnis, [that is, do make it evident that Daphnis is mine, due onely vnto me, and shall bring him backe to me.]

¶ Meris a notable forcerer.

* Poisonfull or venemous herbes serving for inchantments.

* To me.

* Very many do grow.

* To be made a wolfe [viz. to seeme to be changed into a wolfe.]

¶ By these herbes or inchantments.

* And [I haue seene him] to hide.

* To call out soules out of the lowest graues, [viz. the soules of the dead] or spirits.

* To carry ouer [viz. to remoue] the sowne haruests other where, [viz. from one place to another.]

* Carry the ashes without the doores.

¶ The ashes [of the enchanted fire.]

Al. Carry them to the flowing river.

¶ which now O earth I commit to thee * at the very threshold : these pledges ¶ owne Daphnis.

My charmes bring [Daphnis] home from th' Citie, bring Daphnis [home.]

¶ Meris himselfe gaue [me] these herbes, and these * inchanting drugs gathered * for me in Pontus: * very many of them do grow in Pontus.

I haue oft times [seen] Meris * to become a wolfe ¶ by these, & and to hide himself in woods, [and] oftentimes * to raise vp & soules out of the deepest graues.

And also I haue seene [him] * to conuey f the corne new sowne, from one field to another.

My charmes bring [Daphnis] home from th' citie, bring Daphnis [home.]

O Amaril, * bring ¶ the ashes forth, Al. and cast

¶ Thus they were deluded by diuels appearing, which they tooke to be the soules of the departed.

f Messes, haruests, for the sowne corne, is a Meton. of the effect, or adiunct.

cast [them] * over [thy]
head * into the running
streame : g * see thou
looke not behind thee.

" I wil set vpon *Daphnis*
* with these: * he nothing
cares for Gods nor
charmes.

My charmes bring
[*Daphnis*] home from th'
citie, bring *Daphnis*
[home.]

See, the very " ashes
* haue caught hold vpon
the altars with trembling
flames, of their owne ac-
cord, whilst * I deferre to
carry them forth: * good
lucke may it be: surely I
know not " what it is:
* and also [our] *h* dog
barkes at the doore.

" Do we beleue [that
he is comming?] or " do
they that loue faine
dreames vnto them-
selues?

* Ceasse [my charmes,]
i *Daphnis* comes from the
Citie, ceasse now [my]
charmes.

" Over thy head backward.

* To the flowing riuer [or water.]

* Thou shalt not looke behind thee,
[or thou shalt not looke backe.]

" I will assay to bring *Daphnis*.

* By these [inchantments or means.]

* He cares for the Gods nothing, he
cares for verses nothing, [viz. he
thinks they can do nothing.]

g To looke back, [viz.
to behold the Gods, or
rather diuels in such
kind of working, was
thought to be dange-
rous. See Ramus Corn.
Or to looke backe, the
Gods forbidding or
disliking.

" Imbers.

* Flath taken hold of the altars.

* I tarry or delay, [viz. prolong or
protract the time, or linger [so. bears
[them out.]]

* Let it be good [lucke.]

" What [lucke] viz. whether good or
bad.

* And also our dog barkes in the
threshold, [viz. at some body coming
towards the doore.]

" May we beleue.

" Do they who dote with loue, ima-
gine things which are nothing so,
[viz. as they would haue them.]

h *Hylax* is a fained
name of a dog, which
wee may call Ring,
chanter, or barker, of
υλῶν, λᾶτρο.

* Spare ye.

i The witch supposing
that *Daphnis* was come
home, and entering into
the house, at whom the
dog barked, thus stayes
her charmes.

THE NINTH
ECLOGVE

* Whereunto the name [u] Meris.

[* called]

Meris.

THE ARGUMENT.

|| Philippi a citie in Theſſalie, where Caſar and Pompey fought, and alſo Auguſtus with Brutus and Caſſius, as ſaith Seruius.

|| Triumviri were magiſtrates in Rome, which being three together, had equall authoritie.

|| Padus is now called Po, a river in Italy.

|| Lands and poſſeſſions.

* Pollio helping him.

|| Preſident or Lieutenant of the region beyond the river Po.

|| Arrius a Captaine over an hundred ſouldiers.

* It was away [but] a litle, [viz. he had bene in danger to be ſlaine.]

* Him to whom he had committed the charge of all his buſineſſe.

* With the very leaſt his detriment he could, [viz. with as litle hurt to Virgil.]

* He therefore, viz. Meris, Virgils bayliſſe or overſeer of his goods.

* Commandement.

* Of his patron.

* Some litle gift.

WHen after the victorie at "Philippi, in the distribution of the lands, which were diuided by the commandement of the "Triumviri, beyond the river "Padus, Virgil had likewise lost his "farmes, [he] going to Rome, both by the fauour of his wit, and eſpecially * by the helpe of Pollio "gouvernour of the country beyond Padus, receiued againe his poſſeſſions. But "Arrius, to whom by chance Virgils grounds had fallen for his portion, taking that grievouſly, * it wanted but a litle, but that he had bene ſlaine by the angrie ſouldier. Therefore being to go againe to Rome, he commanded [his] * bayliſſe that he ſhould be dutifull vnto Arrius vntill his returne, * with as litle damage as he could. * He therefore goeth to Mantua, by the * appointment * of his maiſter to offer * ſome litle preſent of kids to Arrius. Lycidas a ſhepherd followeth

followeth *Meris*, inquiring the cause of his iourney. There *Meris* * taking occasion, bewaileth the calamitie of those times. And then going to Mantua, they ease the wearinesse of their iourney by diuers songs.

* Having gotten occasion, laments for the calamitie [or miserie of those times.]

The speakers are
Lycidas and
Meris.

Lyc. * *Meris*, whither goest thou? [Goest thou] whither [this] way
"leades, into the citie?

* Oh *Meris*, whither [do] thy feete [carry] thee? whether whither the way leades, into the citie, [viz. to Mantua]

"Directs.

Mer. * O *Lycidas*, we haue liued vnto this vnhappie day, "that the stranger (which we neuer feared) being made the possessor of "our little land, should say: These things are mine, ye "old inhabitants "pack ye hence.

* O *Lycidas*, we haue come aline, that the stranger being the possessor of our litle field (which we neuer feared) should say, These [goods] are mine: ye old inhabitants flit ye.

"That strangers possessing our lands, should drive vs out, [viz. the Romane souldiers.

"Our farmes or fields.

"Ancient husbandmen [or farmers]

"Get ye out.

* Now quite overcome, full sad (sith fortune turnes all things vpside downe) & we send him these kids; * which yet we pray that he may haue no great good of.

* Now we being overcome [and] sad (because chance turnes all things vpside downe) do send these kids vnto him, (which present) let not [God] turne well, [viz. God grant he may haue no good of.]

* Which [gifts.]

* These kids were sent for a present to *Arrius* the Captaine, who had their lands.

" In truth [or certainly] I had heard reported.

* Your Menalcas [viz. Virgil] to haue kept all things by his verses.

* From what [part] the hills begin to withdraw themselves, and to send downeward their top [viz. to descend] with a soft [or easie] turning banke, [viz. with an easie descent or going downe.

* Vnto the water, and to the tops of the old beech tree now broken [or decayed.]

" Myncius.

* Thou hadst heard [it,] and the same hath bene, [or it was the same.

" Talke, noise, or report.

" Amongst warlike weapons [or amongst souldiers in warre.]

* How much they say the pigeons of Chaonia [to preuaile] the Eagle coming.

" Doves.

" That vnlesse I had bin admonished by a happy diuination [or prediction] by the chough sitting on my left hand, foreshewing some danger towards me, and therefore to cut off all new occasions of contention, &c.

* Neither this thy [old friend] Meris [should liue] nor Menalcas himselfe [viz. Virgil my maister] should liue [could haue escaped the souldiers hands.]

Lyc. " I in very deed had heard * that your Menalcas had preserued all by his verses, * from whence the hills begin to abate their height, and to bow downewards with an easie descent,

* Euen vnto the "riuer and the late broken tops of the old beech tree.

Mer. * Thou heardst it, and [in truth] the " fame was so : but O Lycidas, our verses do so much auaille " amongst the b Martiall darts, * as men do vse to say that the " pigeons of c Chaonia do, when as the Eagle cometh.

d " That vnlesse the chough sitting on my left hand had admonished me before from the hollow holme tree, * to cut off new contentions by any meanes whatsoever I could,

* Neither this thy Meris nor Menalcas himselfe had liued.

Lyc.

b Martiall darts for weapons of warre, and they put for the souldiers vsing those weapons, and also for the time of warre. Metalep. c Chaonia a region of Epeirus.

d Of this prediction by the chough on the left hand, see the first Eclogue. The chough at the left hand, and the crow at the right hand, are said to be luckie, forewarning dangers to auoid them.

Lyc.] * Alacke, can so
great a wickednesse fall
on any man? Alacke, Me-
nalca thy ¹solaces [had
bene] almost * pluckt a-
way perforce from vs to-
gether with thy selfe.

For, ²who should sing
of the Nymphes? who
should * strew the ground
with pleasant flowers? or
who should couer the
fountaines with shade of
greene trees?

* Or [who should sing
those] * songs, which I
closely stole from thee
of late,

When as thou went-
est to *Amaryl* our ³de-
light?

⁴O *Tityrus* feed * my
goates till I returne, (the
way is short,)

* And likewise *Tity-
rus* * drive them to the
water when they haue
fed well: and as thou dri-
uest them,

Take heed * of meeting
the maister goate, ⁵he
strieketh with his horn.

Meris.

* Alas, doth so great a wickednesse
[or so foule a deed] fall vpon any
man [viz. that he should intend to
kill Virgil, or thinke of such a mat-
ter?]

¹ Ioyes or comforts.

* Snatch away to vs, [viz. from vs.]

² Who should celebrate [or extoll]
the Nymphs in song [or verse.]

* Sprinkle [viz. set or decke] the
ground with flourishing herbes? or
who should bring in [viz. couer or in-
close] the fountaines [or springs]
with a greene shade? [viz. who should
sing of the ground so strewed, and the
springs so couered?]

* Or [who should sing those]

* Verses which I stole away being
silent [or holding my peace] of late,
when as thou didst carry thy selfe to
Amaryl our dainties, [viz. our lous,
kind to vs both?]

³ Ioy.

⁴ O *Tityrus* tend [or keepe]

* My little goates.

* And also,

* Drive them to drinke being fed:
and betwene to do [viz. as thou art
driving them,

* To meete often the high goate.

⁵ He will sub [or rub] with his
horne.

¶ which Menalcas himselfe did sing,
 &c.

* To Varus.

* Not as yet perfect, viz. not fully
 finished.

¶ For vs [to inhabite.]

e The Poet thus la-
 ments Mantua, because
 it came to be spoiled
 by means of the near-
 nesse to Cremon.

Al. Oh Mantua, too neare to Cremon,
 alas [for thee] poore miserable [ci-
 tie.]

f Cyrne is an Isle of
 the Tyrrhene sea, called
 Corsica: it signifieth
 also an yeugh tree in
 Greeke.

g Cithysus a kinde of
 trifoly or three leaved
 grasse much increasing
 milke. See before.

¶ Keepe farre from the yeugh trees
 which are hurtfull to bees, of a vene-
 mous nature, and dangerous in some
 parts to sleepe vnder.

* The Cyrnean yeugh trees.

¶ With the best grasse, stuffe their
 vdders [with milke.]

* Stretch forth their vdders or dugs.

¶ Begin to sing some songs.

* The Pierides: see before in the
 third Eclogue.

* Haue made me also a Poet.

* There are both verses.

* A Prophet.

* But I am not credulous, [viz. ea-
 sie to beleene them, or I do not beleene
 them.]

* To speake [or sing songs] worthy
 of Varus, [or I do not seeme so to Va-
 rus.] nor to speake things worthy of
 Cinna [viz. worthy for Cinna to
 reade,] but to make a noise [as] a
 goose amongst the shrill swans.

Meris.] Yea [who
 should sing] these [songs]
 ¶ which he did sing * of
 Varus, * not perfected as
 yet?

Varus, the singing
 swans shall beare thy
 name aloft vnto the
 starres, so that [our citie]
 Mantua may remaine "to
 vs.

Al. e O Mantua, too
 neare (alas) to miserable
 Cremon.

Lyc.] So let thy swarms
 of bees " flie from * the
 yeughs of f Cyrne.

So let thy kine full fed
 ¶ with g Cithyse, * strut
 out their teates.

¶ Begin, if thou haue
 any thing; [for] * the
 Muses of Pierius * haue
 made me a Poet too:

* Both I haue verses,
 and the shepheards call
 me * a Poet; * but I giue
 no credit to them.

For neither do I seeme
 as yet * to sing any songs
 worthy the reading of
 Varus or Cinna, but
 to

to gaggle as a goose amongst sweete singing swans.

Meris. * I do so indeed: and *Lycidas*, * I secretly thinke of it with my selfe:

" If I could remember it: neither is it * any base song.

* Come hither *Galatea*, " for, " what sport is [here] in the waues?

Here is " the purple Spring: * the ground " doth here affoord sundrie sorts of flowers round about the riuers: here " the white poplar hangs ouer a caue, and limber vines * make shader.

Come hither, * and let the * raging waues dash against the shores.

Lyc. What [sayest thou of those songs,] " which I heard thee singing all alone in a faire cleare euening? I remember * the tune, if I could call to mind " the words.

N

Me.

* I do that in truth, [viz. I prepare my selfe to sing.]

* I being silent reuolue it with my selfe, [viz. am thinking of it in silence.]

" Meditate [or am bebincking my selfe of it.]

* If I could call it to mind [or recall it.]

* An vnrolle song, [or of no estimation, or meane] viz. that which he writ concerning *Galatea*.

* *Galatea* come hither.

" See what sport here is in the waters.

" The spring flourishing with purple flowers.

* The ground doth powre out here diuers flowers about the streames.

" Here grow abundantly.

" The white poplar tree hangs ouer the caue, covering it.

* Weaue litle shadowes, [viz. make a pleasant shade.]

* And suffer [that] the, &c.

* Mad [viz. outrageous or exceeding great] waues strike the shores.

" Which I had heard thee singing alone in a pure [viz. a cleare or bright] night or euening.

* The numbers [viz. the tune or note] if I could hold the words.

" The dittie or song is selfe.

h These verses were made in the praise of *Iulius Caesar* or of *Augustus*.

i The signes consist of many starres, of which sort 47 are obserued in the whole heauen. 20 Northren, 12 of the Zodiack, 15 Southerne. *k* At the playes made at the funerall of *Iulius Caesar*, a blazing starre appeared about cleuen a clocke of the day, and continued for 7 whole dayes, being thought by the Romanes to be the soule of *Iulius Caesar*.

l The signe vnder which the corne and grapes begin to be ripe, meaning in Iuly, hauing the name of *Iulius Caesar*, or *August*, hauing the name of *Augustus Caesar*.

m Fert pro aufert.

n Condere pro abscondere.

o Soles pro diebus. Met. Effic.

p Oblitus is here vsed painingly, as oft in Deponents.

q This seemeth to haue bin a receiued obseruation, that if the wolfe espied the shepherd first before he spied the wolf, that then his voice was taken away for the present that he could not crye against the

* Looke vpon [or so carefully obserue.]

* Signes.

* The signe [consisting of many starres]

* Of *Caesar* [descended] of *Dione* the mother of *Venus*, and so of *Aeneas*, of whom they say *Iulius Caesar* came.

* Hath gone forward [or the moneth of Iuly is now begun] which was so called of *Iulius Caesar*.

* Might ioy [do make men to reioyce] in their [ripe] fruites.

* The grape drawes [her] colour, [viz. the grapes begin to ripen.]

* Lying open to the Sunne, not shade.

ll Plant orchards, [viz. giue thy selfe to planting.]

ll Thy posteritie.

* Shall plucke thy apples, [viz. shall gather the fruite of thy planting.]

ll Deprives vs of.

* And also [it taketh away] the mind.

* I remember my selfe being a boy, to hide oft times long suns with singing, [viz. so be able to sing all the day vntill after sun-set.]

* Now so many verses [are] forgotten of me.

* Verses.

* Also the voice it selfe now doth flie *Meris*, [viz. I haue now lost euen my voice by reason of my age, no otherwise then if the wolfe had spied me first.]

* Being the former.

Meris. *h* O *Daphnis*, why doest thou * behold the ancient risings of the *i* * staires?

Loe, * the signe * *k* of *Dionens Caesar* * is come abroad.

l The signe in which the standing corne * reioyce in [their ripe] fruites, and wherein * the grape gathers her colour in the * sunnie hills.

Daphnis *ll* graft thou peare-trees, [*ll* thy] nephewes * shall gather thy fruite.

Age *m* *ll* taketh away all things, * euen the verie vnderstanding and memorie: * I do remember [that I haue bene wont] when I was a boy, oft times *n* to spend long *o* dayes in singing.

* Now *p* I haue forgot [those] so many * songs: * and euen voice it selfe doth now faile *Meris*: *q* the wolfe haue spied *Meris* * first.

But yet *Memalus* shall

shall oft enough re-
hearse to thee these
[songs.]

Lyc. * Thou increa-
sest our longing, by ma-
king excuses;

* And now every sea
being calme, keepes si-
lence for thy cause:

* Yea (see) [how] all
the blasts * of th' stormie
winds haue fallen.

* Moreouer, from
hence we haue but halfe
the way to go: for why,

* *Byanors* tombe begins
t' appeare.

* Here where the hus-
bandmen do coard thick
boughes, here *Meris* let
vs sing.

Here lay downe ["thy]
kids, yet we shall come
["betime] into the ci-
tie.

Or if we be afraid,
* lest it proue rainie to-
wards night,

We may go singing
* all along, " the way will
hurt [vs] lesse.

That we may go sing-
ing,

■ *Relate, or record to thee.*

Lyc. * Thou drawest on our loues
into a long [time] by alledging cau-
ses [or making delays] by knitting
causes, viz. excuses, that thou mayest
not sing.

* Also now all the sea being layed,
[viz. made calme] is silent to thee,
[viz. to heare thee sing.]

* And (behold.)

* Of the windie noise [viz. the winds
making a noise] haue fallen [viz. are
now layed and downe.]

* From hence moreouer is the mid
way to vs [viz. we are now in the
mid way to Mantua.]

* The sepulcher [or grave] of *Bya-
nor* [who built Mantua, and called
it by the name of his mother Mantua.]

■ I see *Byanors* tombe.

* [Let vs sing] here where the hus-
bandmen do bind [or do lop and cut
downe] the thicke boughes, [viz. do
coard wood, or make fagots] *Meris*
let vs sing here.

■ The kids which thou bearest.

■ Time enough, or soone enough.

■ Lest the night gather raine before.

* Continually [till we come there.]

■ The way will be lesse grievous.

wolfe; and contrarily,
that if the shepheard
spied him first, then the
wolfe was weakened &
scared by a certain an-
tipathy: whence came
the prouerbe, *Lupus est*
in fabula, which we vie
when he comes in, of
whom the speech is, &
so the speech is cut off.

- * Bundle, [viz. I will carry thy kids.]
 * O lad cease [to say] any more things.
 ¶ Let vs looke to the businesse we haue in hand, [viz. to deliuer our present in time.
 * Which is instant.
 * We shall sing verses better then when [Menalcas] himselfe shall come.
 ¶ Virgil.
- ing, I will ease thee of this * burden.
Meris. * O lad leaue off to urge me any more, and now ¶ let vs do that * which we haue in hand.
 * We shall sing better then, when ¶ he himselfe shall come.

THE TENTH ECLOGVE

[intituled]

Gallus.

THE ARGUMENT.

- * A choise Poet.
 ¶ President or Lieutenant.

- ¶ He was euen mad with the loue of Cytheris a harlot or whore.
 * Desperately or outrageously loued.
 * One who was lately a seruant, now set free.
 * Neither she answered his mutuell loue, [viz. loued him not againe.
 * But he being despised, she had followed Anthonie into France, [viz. Anthonies armie.
 * He is beleened, or credibly reported.
 ¶ Whereupon.

Cornelius Gallus was * an excellent Poet, and the first ¶ gouernour of Egypt, who whenas ¶ he * out of measure affected an harlot called Cytheris, * late seruant of Volumnus, whom the Poet here calls Lycoris: * and she answered not [his] mutuell loue, * but despising him, followed Anthonie into France; * is thought to haue taken that repulse most grieuoufly. ¶ Therefore Virgil comforts him in this Eclogue, but yet so, as that he doth not depart from

from pastorall persons and "rusticall comparifons. * All this argument likewise is almost taken out of "Thyrsis of Theocritus, where he "prosecutes the like loue of Daphnis.

"Vplandish, rurall, demely, or taken from matters of the country.

* And also the whole.

"The first Idyllion of Theocritus called Thyrsis.

"Followes or sets out.

In this Eclogue the Poet himselfe is the onely speaker, though he after seeme to bring in Gallus comfort-
ing himselfe that the Arcadians should sing
of his loues.

* **O** Nymph of the fountaine "Arethuse, grant me this last labour.

* I am to vtter a few verses to my Gallus, but which Lycoris her selfe may reade. Can any one denie verses vnto Gallus?

1 * "So let not bitter 2 Doris intermixe her streames with thee, when thou shalt runne vnder the 3 Sicanian waues.

b * Begin, let vs record the carefull loues of Gallus.

N 3 Whilst

* Oh Arethusa.

"Arethusa is a fountaine of sweete water of Syracuse, where Theocritus liued. Whereby he meaneth the Muses of Syracuse and of Theocritus, whom he innocates to helpe him therein.

* A few verses are so be said [or sung] to my Gallus [or of my Gallus] [viz. of the loues of my Gallus towards Lycoris] whom here he calls Lycoris.

* So bitter Doris [viz. the bitter or brackie sea] let her not intermingle [or mixe] her waue [viz. her water] to thee [viz. with thy sweete water] whenas thou shalt slide vnder the Sicanian floods [or streames] [viz. the waues of the sea of Sicily].

"As thou shalt fauour and helpe vs, so let thy sweete waters be kept pure from the salt waters of the sea, which thou runnest vnder.

* [O Nymph] begin, let vs speake of [or report] the carefull loues of Gallus.

a The Poet in this last pastoral being to celebrate the memory of another famous Poet called Cornelius Gallus, innocates the Nymphs of Syracuse to help him

1 The fountaine Arethuse is numbered among the wonders of waters; that it hauing the head in Peloponnesus, is thought to run marvellous farre vnder the sea, and to breake forth againe at this fountaine.

2 Doris a Goddesse of the sea, daughter to Oceanus, and wife of Nereus, mother of the Nymphs, put for the sea by a Metaphor.

3 Sican people of Spaine or Sicily, which came from Spaine, from whence the sea is named.

4 Here first begins the proposition of the Eclogue

logue, wherein the Poet
stirres vp himselfe and
his Muse to sing some
songs of Gallus and his
carefull loues. And this
from the time and his
leisure, and also from
the audience which
they should haue.

c Secondly, he accuseth
the Muses that they
were so careless of
Gallus, to let him so to
leave his studies, and to
perish in such vnbele-
ming loue, that they
could not be found to
reclaime or pitie him,
no not in any hill, nor
about any fountaine.

4 Parnassus is a mount
of Phocis.

5 Pindus of Thessaly,
both consecrated to A-
pollo.

6 Aganippe a fountain
of Boetia, dedicated to
the Muses.

d When all things seem-
ed to mourne for
him, both bay trees,
shrubs.

Hills.

And sheepe.

Of which, by an A-
postrophe, he profes-
seth himselfe not to be
ashamed, like as the
sheepe were not asha-
med of him. And so
moves Gallus not to be
abashed of tending
sheepe, for that Adonis
did the same.

" Do nip or brouze the young shootes,
or twigs, or new sprouts.

* Do answer all things [by their es-
cho, or by other shepheards.]

* O ye girles [called] Naiades, [viz.
ye Nymphs of the fountaines. [These
were Fairies haunting about such
places.]

" Groues.

" Forrests or parks.

* Had you, [viz. kept you away.]

" By vnbecfitting or disdainfull loue.

* For neither the ridges of Parnassus
[haue made or caused delay] to you,
for neither any [ridges] of the hill
Pindus haue made delay to you [or
stayed you,] nor Aganippe [the foun-
taine of Aonia or Boetia.

* Euen the lawrell trees [haue wept
for] him, and also the samaruke [or
beath] haue wept [viz. bewailed his
misfortune.

* Also Menalus bearing pine-trees
[bewailed] him.

" A solitary rocke, or a bare rocke, all
alone.

" Rockes.

" Lycæus a mountaine of Arcadia,
dedicated to Pan.

* Haue bewailed him.

* Neither doth it repent [or shame]
them of vs, [they are not ashamed of
vs to tend them, [or it repents them
not to mourne for our cause] or by an
Hypallage, it repents not vs of them.

Whilst that the little
flat noz'd goates " doe
crop the tender sprigs.

We sing not to the
deafe, the woods * do
answer euery thing.

c * O Naiades, yee
Nymphs, what " woods
or what " launds * held
you, when Gallus perished
" by vnworthy loue?

* For neither any tops
of 4 Parnassus, nor yet
of 5 Pindus stayed you,
no nor 6 Aganippe [the
fountaine] of Aonia.

d * Yea the very law-
rell trees [bewailed] him,
and euen the low shrubs
wept for [him.]

* And in like manner
mount Menalus full of
pine trees [made moane
for] him, lying vnder " a
louely rocke, yea and
the " stones of cold " Ly-
cæus [* bemoaned]
him.

The sheepe likewise
stand round about;
* they are not ashamed
of vs.

* Ne

* Ne yet oh diuine
Poet, * be thou asham'd
of cattell.

* For euen that faire
"Adonis" grazed sheepe
by the riuers sides.

There came also * 7 the
shepheards, the flow
"Al. neat-heards [like-
wife] came.

[* And] *Menalcas*
wringing wet, came from
gathering Winter a-
cornes;

"All ask, from whence
this loue [should be?]
[and euen] *Apollo* came
to thee :

* *Gallus*, why art thou
mad, quoth he? * Thy
loue *Lycoris*

Follows another [man]
both "through the snow
and through * the dread-
full camps.

Sylvanus also came
"with the country honor
of [his] head,

"Shaking flourishing
"ferule branches, and
* faire lillies [in his
hand.

* Neither.

* Let it repent thee of cattell, [viz.
be not asham'd or grieved to tend
cattell.]

* Also faire *Adonis* fed sheepe at the
riuers.

"*Adonis* sonne of *Cinyra* king of *Cy-
prus*, beloued of *Venus* for his beautie.

"Tended.

* The shepheard.

"Heardmen.

Al. Swineheards or hogheards.

* *Menalcas* being wet [or all wet]
came from the Winter acorne [viz.
from gathering acornes in the Winter
for his swine.

"All of them aske how *Gallus* should
fall into this franticke loue.

* [And] said, *Gallus*, why art thou
mad?

* *Lycoris* [all] thy care.

"Over the Alpes, where snow lieth
almost all the yeare long.

* The horrible camps [or tents of
the souldiers.]

"With a garland on his head, which
is the pompe [or honour of the coun-
tre]

"Shaking in his hands branches of
ferule.

"The ferule is a kind of shrub or big
herbe like vnto fennel giant, with the
branches whereof schoole-maisters v-
sed to iere children on the hands,
whence came the name of the Ferula.
*Ferulæque tristes, sceptra pædago-
gorum. Mart.*

* Great lillies.

After he shewes how
shepheards came.

7 *Epilio pro opilio, &
opilio q. ouilio, qui oues
custodit.*

Neat-heards.

Swineheards, [or those
who looked to feed
twine] as *Menalcas*
who came wringing
wet.

All these wondered at
this mad loue of *Gal-
lus*, enquiring whence
it was.

e Yea the Gods them-
selues who had had ex-
perience of the power
of loue, came to com-
fort him; as *Apollo*, who
in rebuking wife askes
him, why he did so tor-
ment himselfe, seeing
Lycoris was runne after
another man, viz. after
M. Antonius a Captaine
into France.

Secondly *Sylvanus*
the God of the woods,
who is described by his
Adiuncts, how he came
adorned with a garland
on his head, and shak-
ing ferule branches
and lillies in his hand.

Thirdly, Pan the God of shepheards musicke came likewise to comfort him, who is set out also by his Adiuuncts: how he was painted all red with elder berries and with vermillion.

Who comforts Gallus as Apollo did, rebuking him louingly: That sorrow was no meades to cure loue, but the more he wept, the more he might. And this he illustrates by three similitudes or arguments à pari. That as grasse cannot be satisfied by rivers running by, nor bees with the flower of Cythisus, nor goates with tender sprigs of trees, so nor loue with teares,

f Hitherto hath Virgil spoken in his owne person: now is Gallus brought in answering, and comforting himselfe.

First, that the Arcadians the onely skilfull musicians of the world, should record his loues, and then how sweetly his bones should rest thereby.

* Being red with bloudie berries of the ebull [or low elder,] [it is a tree like the elder tree in leafe and berry, but not so big in growth.]

|| Red lead.

* And what measure shall there be, quoth he?

|| Loue is nothing mowed with sorrow or griefe.

|| Content or satisfied.

* Nor the grasse [is satiate.]

* With rivers watering them.

|| Filled or satiate,

* With Cythisus [viz. with the flowers of it.] Of this herb in the first Eclogue.

* Nor the little goates [are satisfied]

* With a bough or tender sprig of a tree. Syn. sp.

* But he [viz. Gallus] being sad [or pensive] said, ye Arcadians, &c.

* Being alone skilfull to sing [or in singing:] oh how softly the bones may rest to me then, [viz. how sweetly shall my bones rest [in my grave.]

|| Song.

|| May speake of.

* In time to come, or hereafter.

Pan the God of Arcadia came [withal,] whom we our selues saw

* [Coloured] red, with bloud-red berries of the ebull tree, and with "vermillion.

* And will there be no measure, quoth he, [of this thy heauinesse?]

" Loue regards not any such things.

Neither [is] cruell loue ["satiated"] with teares, * nor grasse * with water streames;

Nor yet the bees are "satisfied * with Cythise flowers, * nor litle goates * with tender sprigs of trees.

f * But yet, quoth he, [though] very pensive, ye Arcadians shall sing these [songs] in your mountaines; yee Arcadians [I say] * being the onely cunning musicians; oh how sweetly shall my bones rest then, if that your "pipe" may record my loues * in future times? And

* And I do wish I had [■] I would to God.

bene one of you, and either * a tender of your flocke, or * a gatherer of [your] ripe grapes.

* Certainly whether *Phillis* were my loue, or else *Amyntas*, or any furie whatsoever: (what then, though *Amyntas* be blacke?

Both violets are black, and * hurtle berries too [are] blacke.)

* He [yet] should lie downe with me amongst the willowes, vnder the limber vine.

* *Phillis* should gather me garlands, *Amyntas* should sing [me songs.]

* Here, O *Lycoris*, [are] * coole springs; * here are * pleasant medowes: here [is] * a groue: here * I could wish to spend [euen] all my dayes with thee.

g Now * raging loue * keepes me * in armes of warli *Mars*, amongst the midst of
O wea-

* A keeper.

* A gatherer of your ripe grapes, [viz. a dresser of your vines.]

* Certainly [or surely] whether *Phillis* were [a louer] to me, or else *Amyntas* [were] [a louer,] or whatsoever furie [or raging loue, viz. louer causing raging loue] (what then if *Amyntas* be browne [viz. swart or blacke]?)

* The berries of the great bramble.

* Should rest.

* *Phillis* should gather garlands for me, [viz. flowers to make garlands for me.]

* O *Lycoris* [my loue] here [are] cold springs.

* Cold as ice.

* Here in the country.

* Soft medowes.

* A wood.

* Here I could be spent with thee for eternitie [or for ever]

* I could be consumed.

* Mad loue.

* Detaines [or holds] me, [viz. in affection or my affections.]

* In the weapons [viz. among the weapons of hard [viz. cruell] *Mars*.

Secondly, that *Gallus* detesting his owne estate, wisheth that he had bene a countryman, either a shepherd or a dresser of vines, for the delights and companie which such have to sport withall, as of *Phillis* and *Amyntas*. That although *Amyntas* was blacke, yet so are violets and bramble berries also.

And he could delight himselfe with them.

Phillis should make him garlands, *Amyntas* should sing.

Thirdly, he in a new and sudden passion of loue, turneth his speech to *Lycoris*, whom he seeketh to call backe by the pleasantness of the places where he was. As coole fountaines, sweet medowes and woods.

g. Name infamous, &c.] Here *Gallus* breaks out to bewaile the miserie both of himselfe and of *Lycoris* his loue. That as she was now, so his

heart was with her in the midst of the enemies and warres: and thus he falleth into exclamations, commiserating her hard heart and wofull case, by an Apostrophe, turning his speech vnto her.

That she was now in France, farre off from her countrey, or about the Alpes, readie to perish by the coldnesse of the countrey, caused both by the snowes and frosts, and riuers, and none to care for her.

And so perswades her in regard of the cold & sharpoesse of the countries, rather to returne into Italy againe.

b In the 12 next verses Gallus propounds vnto himselfe the remedies which he wil vie for the curing of his loue, by contrary studies.

As first by giuing his minde to the studie of Poetrie, wherein he propounds to imitate Hesiodus and Theocritus. And so to liue solitarie in woods, there to write his songs of loue, and to carue them in trees, that they may grow vp with the trees.

The second remedie of his loue, should be by his travelling, and seeking new loues.

* And aduersè enemies, [viz. violently bent against vs.]

* Thou (ah hard) [Lycoris.]

* Let it not be for me to beleue.

* The snowes of the Alpes [viz. of mountaines whereby Italy is diuided from France and Germanie,] called Alpes, q. albes, because they are almost alwayes white with snow.

* Ah [take heed] lest the sharpe ice cut the tender soles of the feete to thee.

* I will go, and will tune [or play] the songs which are made of me in Calcidian verse, with an oaten pipe of a Sicilian shepheard.

* With an oate.

|| By the Sicilian shepheard, he meaneth Theocritus.

* Songs which are made to me, [viz. of me.]

|| In the verse of Euphorion the Poet of Chalchis, whom Gallus translated forth of Greeke into Latin.

* It is determined [of me] to will rather to suffer [any miserie.]

* To cut in [or carue] my loues, [viz. songs of my loue] in tender trees [viz. barks of trees.]

* In the meane while I will view the hills called Menalus, the Nymphs being mixt, [or frequent there.]

weapons * and enemies bent against [vs.]

* Thou (oh hard and vnkind loue) being farre off from thy countrey (* which I wish that I could not beleue) [and] alone without me doest onely see * the Alpine snowes, and the cold of the riuer Rhene. " Ah, let not the cold hurt thee!

* Ah, let not the sharpe ice cut thy tender feete!

b * I will be gone, and will tune * with "a Sicilian pipe, * songs which I haue made "in Calcidian verse.

* I am determined rather to endure [any miserie] in the woods amongst the dens of wilde beasts, and * to write my loues in tender trees: the [trees] will grow, [and so ye my] loues shall grow.

* In the meane time I wil view the mountaine Mena-

Menalus, where the
Nymphs frequent.

Or I will hunt * the
fierce wilde boares: * no
colds shall hinder me to
range about the "Parthe-
nian launds with dogs.

" Now I seeme vnto
my selfe to go "by th'
rockes and sounding
groues; * I take delight
to shoote 8 Cydonian
arrows with a 9 Parthian
bow; as if this were the
medicine of our raging
loue.

Or else that "that God
may learne * to become
more gentle by th' mis-
haps of men.

z * [But] now againe
neither " those Nymphs
of the woods, no nor
our " verses themselues
do giue vs any content:
yee very woods * giue
place againe.

" Our labours cannot
change * that God of
loue.

Neither * if we should
both drinke vp the riuier

O 2

" He-

* The fierce boares.

* Not any colds shall forbid me to
compasse about the Parthenia launds
[or Forrests] with dogs.

" Parthenius is a mountaine of Ar-
cadia, so call'd of the virgins which
vsed to hunt there, *ὄρεϊ Ἰσθμίου*.

" Now me thinks I go,

" Through [or amongst] the rockes
and sounding groues [viz. sounding
with the Echo.]

* It listeth me to whirle [or shoote
forth] Cydonian darts with a Par-
thian horne, [viz. a bow tipped with
horne:] as if this may be the medicine
of our furie, [viz. the remedie of our
furious [or ouer passionate] loue.]

" Cupid the God of loue.

* To waxe milde by the enils of men,
[viz. by our miseries.]

* Now againe neither the Hama-
dryades [do please vs,] nor [our]
verses themselues do please vs.

" Hamadryades are Nymphs breed-
ing and dying with the oakes.

" Songs.

* Yeeld ye [to loue] [viz. because ye
cannot cure it.]

" All our toyles and trauels cannot
change [or turne]

* Him [viz. Cupid] that is, cannot
assuage our loue.]

* If we both drinke.

The third remedie,
by giving himselfe to
hunting, and by endu-
ring therein whatsoe-
uer annoyance; and this
is set out by the places
and delights which he
seemed to enioy in the
very conceit thereof.

As going amongst
the rockes and groues,
shooting with most ex-
cellent bowes and ar-
rowes, that so he may
assuage the furie of his
raging loue.

8 Cydon is a citie of
Crete, where are most
excellēt reeds to make
arrows.

9 The Parthians were
most notable archers.

i Here the Poet sud-
denly disliking the for-
mer remedies, search-
eth out the inconstancie of
loue, and that no reme-
dies can cure it, neither
the pleasures of the
woods, nor the studie
of Poetrie, no nor any
musicke, nor yet any
toyles can assuage the
rage thereof.

Nor enduring of any
hardoesse, set out 1 by
drinking vp the coldest
riuier.

And secondly by abiding the deepest snows,

Thirdly, by suffering the most scorching heate in the hottest countries of the world, neare the burning liue, and in the parching Sunne, when all things seeme to begin to die with heate.

Whence Gallus concludeth that loue ouercometh all things, and therefore he must needs yeeld to loue.

Here Virgil speaks himselfe, and concludeth this Eclogue with an Apostrophe and inuocation of the Muses, that Gallus might accept of his homely verse; that the Muses themselves wold make these verses meete for Gallus, whilst he is still making vp his wicker stuffe, viz. perfecting his other Pastorals.

And thence he laboureth to expresse his

Hebrus the river of Thracia.

* In the cold, being in the midst [or in the midst of the cold, or amidst the cold.

* And vndergo, [viz. endure to travel in the snowes of Scythia in the Winter.

Al. Snowes of Sithon a mountaine of Thracia.

* Nor if we oft turne about [viz. do send] the sheepe of the Ethiopians vnder the signe of Cancer, [viz. in the hottest scorching heate.

Whenas the highest trees do seeme to scorch and die with heate.

Every thing [viz. every living creature, to make them yeeld to satisfie it.]

Let vs yeeld to loue, [viz. let vs also suffer our selues to be overcome by it, or we may also yeeld to loue.

Ye Muses.

It shall suffice that your Poet [Virgil] hath sung these songs [viz. verses.]

Whilst he sits and weaves [or plats] a little pannier [or maund] with a slender bulrush.

Hybiscus is here taken for a rush or twig. And here he seemeth to name his Pastorals, which he writes in a low style.

Of the Pierides see before in the 3 6. and 8. Eclogues.

Greatest [verses] viz. fit and meete for Gallus, [viz. that he may receiue them with the like affection as I haue written them.]

Heber * in the midst of Winter.

* And should vndergo the Al. Scythian snowes of the watery Winter [season.]

* No nor yet if we should tend the sheepe of the Blackamoors, when the Sun is in Cancer; whenas the barke dying, parcheth in the high elme.

Loue ouercometh all things, and [therefore] let vs [likewise] yeeld to loue.

Oh ye Goddeses, it shall [now] be enough for your Poet to haue sung these [sonnets.]

* Whilst he sits still, and makes a little basket of small limber twigs.

Oh Muses of Pierius, ye shall make these [my] * chiefest [songs] [most acceptable] vnto Gallus.

To Gallus [I say] * whose

* whose loue growes so much in mee euery houre,

* As the greene alder tree spreads it selfe abroad in the prime of the Spring.

m Let vs arise : the shade is wont to be * noisome vnto them that sing;

The shadow of the iuniper tree is "griuous: shadowes [of trees] do hurt * euen the verie fruites.

n [Oh ye my little goates] * full fed, go home, * the euening comes, * get you gone [my] goates.

* The loue of whom increaseth so much to me in houres, [viz. euery houre.] loue to Gallus, how his loue towards him did increase continually; & this by an argument a

* How much the greene alder tree subjects it selfe [viz. growes spreading abroad downward and each way] in the new spring [or in the beginning of the spring, or in the flourishing spring.] pari. That it increased as much each houre, as the alder trees shooteth forth in the prime of the Spring.

* Griuous to [men] singing, [viz. to shepheards when they sing, lying vnder the shadowes of trees.]

" Noisome [or hurtfull, [viz. is especially hurtfull.]

* The fruites also, [viz. come or whatsoeuer groweth vnder them.]

* Being full.

* The euening starre comes, [viz. doth shew it selfe.]

* Go ye [my] little goates. Itc, itc. Apostl. & Epan.

m Afterward taketh occasion to end this Eclogue from the danger of the place where he sat, viz. vnder a iuniper tree, the shadow whereof is especially hurtfull, as the shadowes of all trees are to things growing vnder them, and therefore he should arise.

n And finally he shuts vp all by turning his speech vnto his goates, that they might now go home, both being full, and the euening starre now shewing it selfe.

THE FOURTH BOOKE OF VIRGILS

* There are foure bookes of Virgil called Georgica, meaning Georgica carmina, or documenta georgica, that is, instructions of husbandrie, of γειν, terra, whenceof is made γειν, and of ὄπρ, opus, of which comes γωργε, agricola, an husbandman, and γωργικε, agri colendi peritus, viz. skilfull in husbandrie. The first of these bookes is concerning corne; the second of trees, especially of vines; the third of cattell; the fourth of Bees.

* Georgicks.

THE ARGUMENT.

* [Virgil] doth prosecute most copiously the care of Bees, and the reason of mellification in this fourth booke.

* The subject matter of this booke.

* Was so strait [or narrow.]

* Consumed or spent.

* Enlargeth it.

* By matters [from the point.]

* Borrowed speeches and comparisons.

* Halls of their chiefe governments, or common halls.

* Studies or delights.

* Exceeds.

* Filled full of.

* His owne translations.

THE *Poet in this fourth booke doth prosecute most fully the ordering of Bees, and the manner of making hony; which part was the last in the generall proposition of the whole worke. And whereas "this argument * was of so small an extent, that it might be * contained within a few verses, " dilates it by diuers " digressions, and amplifies and adornes it by most pleasant " translations. For he asignes euen to the Bees their certaine Commonwealth, giuing vnto them Kings, camps, * Princes, courts, Cities, people, offices, * exercises, and manners; and that with so great fittest, that he no where * departs from his purpose, as * forgetting * his borrowed

borrowed speeches [and comparisons.]

* This booke may also be * diuided into two parts: * for in the former part of it, he prosecutes the care of defending and preserving Bees: * in the latter he sets downe the way by which Bees may be repaired againe when they shall be * utterly dead and gone. He makes one *Arifteen* a shepherde the author of this inuention; * who is thought to haue first repaired his Bees being lost, * by certaine yokes of oxen which he had killed [to that end.]

* And this booke.

* Cut.

* For he prosecutes the care of defending, &c. in the former part of it.

* He prosecutes [or accomplisheth] the reason [or way] whereby they may be repaired againe, when they shall die utterly, in the latter [part.]

* From the foundation.

* Who is beleued to haue repaired first his lost Bees, [viz his Bees being dead.]

|| By the meanes of certaine beasts which he killed, and used to that purpose.

Another Argument of Herennius Modestinus

* a Lawyer.

|| A Counsellor at the Law.

He Poet shewes * next after, the fragrant kingdomes * of hony distilling from the aire:

* Forthwith [or now afterwards] the kingdomes smelling againe [or sweete smelling kingdomes.]

* Moreover the Hyblean Bees, & the waxen houses of their hives.

* Of wery hony [viz falling from, or made or gathered in the aire.]

* And also the Bees of Hybla, Syned.

|| Their hony combs.

And withall what flowers [are to be * made choise of] for Bees, and also * what swarmes are to be chosen.

* Chosen.

|| What swarmes of Bees.

And finally * [he shewes] the dropping hony combs, Gods heauenly gifts.

* [He shewes] also the moist hony combs, being heauenly gifts.

* Their words contain
 the proposition of this
 fourth booke, accord-
 ing to the distribution
 in the very entrance of
 the first booke. Onely
 the transition is more
 obscure then in the for-
 mer bookes, thus in ef-
 fect. Having dispatched
 my verse concerning
 cattell, which was my
 third part, I will now
 proceed to the orde-
 ring of Bees, which is
 the last. Wherein by an
 Apostrophe or turning
 his speech to *Mecenas*,
 to whom he dedicated
 these bookes, he stirres
 him vp, and so all who
 shall reade it, to atten-
 tion, from the admira-
 blenesse of these things
 whereof he is to speake
 (being so smal in shew)
 concerning the whole
 gouernment of Bees,
 their Capitaines, man-
 ners, studies, people,
 skirmishes, and the like.

Secondly, that though
 the labour be but in a
 small matter, yet the
 glorie coming of the
 skill, is not small, so that
 the Gods be favoura-
 ble, and hinder not.

1 The old Romans v-
 ted to pray vnto certain
 Gods to help them, and
 to others not to hurt
 them, as to *Vijou*, *Du-*
ernum & *Religum*, &c.
 b And that he may pro-

* I will execute [in accom-
 pish] forthwith.
 * Gifts sent from heauen, and of a
 very heauenly or excellent nature.
 * Of aerie hony.

* Accept fauourably this part of my
 worke of husbandrie concerning bees,
 like as the former.

* Behold also.

* I will speake [or shew] to thee.

* Wonderfull spectacles [or shewes,
 as in playes] of light things, [viz:
 things but small, or not so much ac-
 counted of.]

* Valorous leaders [or guides or
 kings.]

* And also [I will shew vnto you.]

* And studies [viz. endeouours or ex-
 ercises.]

* And people.

* Battels or warres.

* Duly or plainly.

* [Viz.] in the care about the orde-
 ring of bees, yet the glory which comes
 to the husbandman is not small.

* Lost [viz. ouerthwart, vnluckie,
 noisome, shrewd, or hurting diuine
 powers.]

* Do suffer any man.

* Deth beare, [viz. do direct and
 prosper.]

* In the beginning a seate [is to be
 sought] for the bees, and a standing is
 to be sought.

* Whither neither an entrance can
 be to the winds.

* Passage.

* Do forbid.

I will forthwith
 dispatch the hea-
 uenly gifts of ho-
 ny distilling from the
 aire: oh [worthy] *Mec-*
enas, * looke on this part
 likewise.

* I will declare vnto
 you * admirable sights
 of things [so] light; both
 the * couragious Cap-
 tains, * and also the man-
 ners, * studies, people,
 and * skirmishes of [that]
 whole nation [of the
 Bees] in order.

The labour is in a
 small [matter,] but the
 glorie is not small, if
 [I those] * aduerse pow-
 ers * will suffer any [man]
 [to prosper,] and [if] *A-*
pollo being called vpon,
 * will heare.

b * First of all a seate
 and standing is to be
 sought out for the Bees;
 * whereto there neither
 can be entrance for the
 windes: (for why, the
 windes * doe hinder
 [them] to carrie home
 their

Nor yet the sheepe
nor wanton kids¹ can of-
ten leape vpō the flowers,
¹ or the heifer pasturing
in the fields,

Can strike downe the
dew, and waste the rising
herbes.

* And let the speck-
led newts [hauling]¹ vgl-
ly backes, be farre a-
way

¹ From [their] fat stals,
and also * the bee-eaters
and other birds:

And [specially] * the
swallow * markt on the
breast with bloudie
hands.

* For they spoile all
farre about, and carrie in
their mouthes the flying
[bees] a pleasant meate
vnto their¹ pittilesse
nests.

But let there be cleare
springs and standing
ponds greene with
¹ mosse, and¹ a little
* brook running through
the grasse.

P

* And

benches.
* May oft bounce on the flowers, and
tread them downe.

* The wandring heifer, [viz. cattell
going vp and downe.

* May smite the dew from off the
herbes, and weare or spoile the herbes
which should rise vp.

* And the lizzards painted [in re-
gard of their foule backes [or vpon
their foule backes] let them be away,
[viz. let them not be neare.

* Filthy or horrible, as with painted
circles in their backes.

* From the full hines fat with hony.

* Meropes, birds haunting bee hives,
and deuouring the bees and their ho-
ny, called Wood-peckers or Eate-bees.

* Progne. How Progne Pandions
daughter was changed into a swal-
low, see the sixt booke of Ouids Metam.
with Sabines Com. at large. She was
turned into a swallow, as her hus-
band pursued her for the slaughter of
her sonne Itis, the markes whereof
are on her breast.

* Signed [in regard of her] brest. Syn.

* For they waste all things all abroad,
and they carry in [their] mouth them
[viz. the bees] flying, being a plea-
sant meate to their vngentle nests,
[viz. to their yong ones which deuour
the bees brought by their dams.]

* Cruell, hard hearted, [viz. nourished
with the death of other creatures.

* But liquid fountaines and stan-
ding waters greene with mosse, let
be present [viz. let them haue, &c.]

* Weeds growing in it, and after a
sort covering it.

* A litle ebbe streame of water, not o-
uer two or three fingers deep, wherein
the bees delight.

* River flying [viz. running] by
the grasse [let it be present.]

th that first a fit stand-
ing is to be sought out
for bees; Sofo describes
the place meets for
them; first by the things
which are hurtfull to
bees, that they may not
be annoyed thereby,
but stand remote from
them; as first the winds
hindring that they can-
not bring home their
prouision.

Secondly, cattell, as
sheepe, kids, bullockes,
or heifers, eating vp, or
treading downe the flo-
wers, on which they
should labour, or smi-
ting off the hony dew
from them.

Thirdly, venemous
beasts, as newts, lizzards
or the like.

Fourthly birds, as
bee-eaters, spoiling
both bees and hony;
and swallowes deuour-
ing them as they flie
vp and downe, and also
carrying them to their
yong.

Secondly, he sets out
the place by the things
which are good for
bees, or by the efficient
causes of their prosper-
ing, as first cleare
springs and fountaines,
faire standing ponds
greene with mosse, or
litle streames running
through the grasse for
the watering of the

bees, viz. where they may drinke most conveniently.

Secondly, trees, plants or herbes. Trees, as the palme overshadowing the entrance of their hives, or the wilde olive to the same purpose.

Also banks of herbes or lesse plants to allure the yong ones in the Spring to sport abroad and to get them out of the heate.

And great trees in the way to serve them to light and rest vpon.

Thirdly, that they should haue boughes of trees, as of fallowes or the like, to be layed ouerthwart in the water.

Or great stones to be set therein, for the bees to save themselves as for to rest vpon.

And that they may spread their wings, laying them open against the Sonne, if the windes shall plunge any of them into the water.

* See that there be palme trees [viz. date trees or the like.]

* The porch.

* Great olive tree, [viz. some other great trees which the bees like best.]

* In their spring, [viz. the time meet for their first going out.]

* Yong bees.

* The banke neare may inuite [viz. allure or entice them] to depart [or giue place] to [or from] the heate [of the Sunne into the shadow.]

* And the tree meeting [them] may hold [or receive them.]

* With her boughes full of Greene leaves, for the yong bees to light vpon.

* Whether the moisture [viz. water] shall stand sluggish, [viz. still, not moving.] or whether it flow [viz. run] continually:

* Cast into the midst [thereof] wil- lowes layed acrosse and big stones.

* Into the midst of the water for the bees to light vpon.

* That [the bees] may stand sure vpon.

* Often bridges [viz. lying thicke together, or many.]

* Spread abroad.

* And let the palme-tree overshade * the entrance [of their hives,] or the * huge wilde olive:

That when the new kings shall leade [forth] their first swarmes:

* In their owne spring time, and [their] * youth sent out from their hony combs shall sport [abroad,]

* The banke neareby may inuite them to get [themselves] out of the heate,

* And that the tree full in their way may entertaine them * with [her] branching harborowes.

* Whether the water shall stand still, or whether it runne, * cast fallowes ouerthwart, and great stones * into the midst [of it.]

* That [the bees] may rest vpon * bridges layde thicke together, and [may] * lay open their wings vnto the Summer Sunne;

Sunne; if that perhaps
* the violent Easterne
winde shall scatter them
* lingering ouerlong, * or
shall plunge them into
the water.

* About these [pla-
ces] [let there grow]
greene * Cassia; and
* wilde thyme smelling
all abroad, and store of
* winter sauiory * smelling
strong; and let the
* banks of violets * drink
the moistening water-
springs.

c And also the hives
themselves, * whether
you haue them sewed
[and made] with hollow
barks, or wouen with lim-
ber twigs,

Let them haue nar-
row entrances; for Win-
ter * hardens bony with
the cold; * and heate [in
the Summer] dissolues
and melts the same.

* The violence of both
these is "to be feared alike
to bees: * neither do [the
bees] themselves in vaine

P 2 be-

* The headlong East wind.

* Staying long abroad.

* Or shall drowne [viz. dip them]
into Neptune, [viz. shall cast them
headlong into the water.

* Let greene Cassia [flourish] about
these [places] or bee-gardens.]

* Of Cassia see before in the second
Eclogue.

* Wilde bettonie [smelling like wilde
marioram, or it may be taken for sa-
uorie.]

* Hyssope,

* Casting out a sauiour grievously,
[viz. smelling very strong, or being
strong of sent.

* Beds [or borders] of violets.

* Drinke the watering [or moiste-
ning] spring. [viz. let them be plan-
ted neare the water sides, where they
may draw moisture.]

* Whether [they shall be] sowed to
them with hollowed barks, [viz. whe-
ther you shall make them of barks of
trees [sowed together,] or whether
they shall be wouen with a limber
twig [or other] viz. made of rods.

* Doth make thick [or doth thicken]
or make hard] the bonies.

* And heate remits [viz. dissolues]
the same [bonies] being molten [viz.
made thin, that is, heate melts and
dissolues them.

* Both the violence [of cold and
heate] is to be feared.

* To be feared to bees, [viz. to be
prevented.]

* Neither they do daube in vaine,
or without iust cause.

Fourthly, that they
should haue store of
sweete smelling herbes
to be planted round a-
bout the waters, and a-
bout the hives, as
namely Cassia, wilde
marioram, winter sa-
uorie.

Also banks of vio-
lets, &c.

c Hitherto the Poet
hath described the bee-
garden, viz. the place fit
for the stading of bees:
now he cometh to a
second precept concer-
ning the hives, to shew
what ones they must
be, both for the matter
and fashion.

First, for the mat-
ter, that they be made
of hollow barks sewed
together, or of rods or
twigs.

Secondly, for the en-
trances of the hives,
that they be narrow, to
keep out both cold and
heate, because the Win-
ter cold hardens the
hony, and Summer
heate dissolues it.

That the violence and
danger of both these is
to be feared & preven-
ted alike, he proueth fur-
ther, first the endangers
of the bees themselves
against such injuries of
the weather.

That they stop close
all the little holes and
rifts in their hives with
waxe, mosse, flowers,
and with a kind of glue
more sticke then bird-
lime or pitch.

And that for more
safetie against all such
perill, they haue bene
found to haue made
their houses within the
ground.
And in pumise stones
all eaten.

And so in trunks of
hollow trees.

Thirdly, for the bet-
ter preserving the hives
from all such violence
of weather and other
inconueniences, to daub
them smoothly with
mud, & to strew leaves
thereon to keepe the
hintermoist from chop-
ping.

After he proceedeth
to give warning of
such things as are noi-
some to the hives, like
as he had before for
the bee-garden: as
that the good husband
should not suffer yough
trees to grow too neare

* Daube ouer.

* Scriningly or by strife.

* In the roofes [or houses]

|| And stop.

* Vsmost parts [or skirts, viz. clifts
or chinkes.]

* With fucus: some take this to be
meant of a counterfet kind of waxe,
but more pitchie, gathered of the
gums of trees; others for a kinde of
mosse.

* Keepe or saue.

* Offices or businesses.

|| Tough or gummie.

|| The pitch of the pitch trees of Ida
[an hill in Phrygia.]

* The Phrygian Ida.]

* Haue digged [their] house in holes
digd out vnder the ground.

* Altogether [or deeply.]

* Caue, [viz. the hollownesse]

* Of a tree all eaten with rotten-
nesse.

|| Howbeit.

* Annoint thou [their] lodgings full
of clifts [or rifts, or chinkes.]

* With smooth mud, [viz. smoothed
on the outside, or finely tempered.]

|| Oxe dung or the like.

* Cherishing [them,] [viz. to pre-
serue them from all violence both of
heate and cold.]

|| And moreover cast vpon the hives
thou daubed, leanes here and there,
[viz. to keepe the mud or dung moist
and from chinking.]

* Neither suffer.

* Nearer to [their] roofes, [viz.
hives.]

* besmeare with waxe,
* most painefully who
shall do best the little
breathing holes * within
their hives, " and fill vp
the * rifts * with mosse
and flowers, and * pre-
setuo a glue gathered to
these same * seruices,
more " clammie then
birdlime [or] then " the
pitch of * Ida hill in
Phrygia.

Oft times also (if the
report be true) [the bees]
* haue made their houses
in canes digd within the
ground; and they haue
bene found * deepe in
hollow pumise stones,
and in the * trunke * of
an eaten tree.

" Yet both * daube
their clifted hives, * with
" mud layd smoothly on,
* defending [them]
round about, " and also
cast aloft vpon them,
leaves thinly strewd.

d * And suffer not the
yough tree [to grow]
* neare vnto [their] hou-
ses,

les, nor burne ^a red sea-crabs * on your hearth; ^a nor trust the deepe fen [too much.]

* Or where [there is] a noisome smell of mud; or where the hollow * rockes ^a do sound with the beating [of waters,] and [where] * the likeness of the voice beat backe rebounds.

^e That which remains [is this] [that] when the golden Sunne hath chased away the Winter driven ^a vnder the earth, and * hath again set open the skie with Summer light,

^a They forthwith trauell through forrests and woods,

And * suck the purple coloured flowers, and also being light [of bodie] * do sip the vpmost streames.

Hereupon being chearfull, with what * delight I know not, they ^a cherish [their] * brood, and

P 3 [main-

^a Crabs or creuisses, which are red when they are sed or burnt.

* In [thy] hearth [or chimney,] whereby the smell may come to the bees.

^a Let not your bees stand neare vnto a moore or watery place being deepe.

* Or where the smell of mud [or dirt] is grievous.

* Stones.

^a Do make a noise.

* By beating vpon.

* The image of the voice offended leapes backe [viz. where there is a great Echo, which comes by the beating backe of the voice.

^a Vnto the Antipodes, where it is Winter when it is Summer with vs.

* Hath vnshut [or opened] heauen with the Summer light, [viz. the pleasant Sunne in the spring.]

^a The [bees] presently passe through vplands or lawnds.

* Reape [viz. gather the nourishment or the provision vpon] the flowers.

* Do tast lightly the vpmost founts, [viz. the vpmost parts of the waters, libare q. labiare, i.e. primis labris attingere.

* Sweetnesse.

^a Nourish.

* Offspring or issue.

them; nor to binne the shells of sea-crabs neare vnto them: nor to let them stand ouer neare to deepe fens or standing waters.

Nor neare vnto any filthy smell of mud, nor any great sounding of waters.

Nor where there is a loud Echo.

^e Here now followeth a third precept concerning the worke of the Bees in the Spring and in the Summer time. Where first the Poet describes the Spring by the efficient cause of it, to wit, the Sunne, viz. when the Sunne coming nearer vnto vs, hath with his light chased away the Winter, and begins to bring the Summer; that then the bees trauell forthwith far and neare thorough forrests and woods, and all other places where they may gather their provision.

How they sucke it cheifly from the pleasant flowers.

And being light of body, they sip water where-soeuer they find it.

And hauing so done, they returne home chearfully.

And both cherish their brood, and maintaine their hives.

How hereupon they
artificially frame their
combes of waxe and
hony.

f Afterwards vpon this
occasion of their flying
abroad, he cometh to
a fourth precept, for
the retaining of their
swarmes with sweete
smells of herbes, and
with sounds.

That when the kee-
pers of them see a great
swarme of them gathe-
red like a cloud, and
waning in the skie, they
then seeke waters, and a
new house amongst the
boughes of trees.

Therefore to the end
that they may settle,
they are to sprinkle the
places with the viall
iuyces of certain herbes,
as of balmie, hony-suc-
kles, and the like: or to
rub them with those
herbes, and withall to
ring or rinkle with ba-
sons, cimbals, and o-
ther such like sounding
things, to keepe them
from flying quite away.

Because by these
meanes they will settle
vpon the places so
sprinkled.

And will easily be
gotten into new hives
thus rubbed and pre-
pared.

* [Their] nests.

* From hence they beate out as with
a hammer or weild, viz. frame.

* Fresh waxe by art.

* Frame their.

|| Cleaning, glaiſh, gummie.

* You shall now see aloft a troupe
[of bees] sent forth out of [their]
caues vnto the starres of beauen, to
swimme through the liquid Summer,
[viz. the cleare aire in the Sum-
mer.]

|| Wonder at.

|| A swarme of bees gathered round
together like a darke cloud.

|| Caried or moued.

* Behold, [or marke it well:] for
they.

* And branching rooſes, [viz. to
make their abode amongst the Greene
boughes of trees.]

|| Wonted or vsuall.

* Balme gently bruſed. This is an
herbe wherewith bees are delighted.

* Vnnoble [or vile, because it growes
euery where.]

* A tinkling noiſe as of baſons.

* And ſhake the cymbals of [Cybele]
mother [of the Gods] round about.

|| The cymbals are tinkling inſtru-
ments which were vſed in the ſacri-
fices of Cybele.

Al. Of Mars.

* To [or in] their ſeates medicined,
[viz. prepared with ſuch iuyces and
herbes as are mentioned.]

* They will hide [or betake] them-
ſelues.

[maintaine] [* their]
hives. * Yea, hereupon
* they faſhion out * new
waxe by ſkill, and * make
their "clammie hony.

f Hence whenas * you
ſhall behold a ſwarme
ſent forth euen now out
of their hives vnto the
ſkies, to waue through
the cleare Summer aire;

And (ſhall "maruell at
"a darke cloud to be
"drawne with the wind:

* Marke well: they do
alwayes ſeek ſweete wa-
ters * and houſes among
the boughes of trees.
To this end ſprinkle the
"appointed iuyces:

* Bruz'd balme-mint,
and the *common graſſe
of hony-suckle.

And make * a ringing
noiſe, * and tinkle round
about the "cymbals Al. of
the mother [of the
Gods.]

The [bees] will ſettle
all together * vpon their
ſprinkled ſeates: [yea]
* they will get themſelues
into

into the inmost * cab- * Cradles [viz. biases fitted for them.]
 bines * after their man- * By nature of their owne accord.
 ner.

g But if they shall go
 forth to fight (for dis-
 cord oftentimes * hath
 growne betweene two
 kings with great adoe,)

[You may] both pre-
 sently [foreknow] * the
 stomackes of the com-
 mon fort, and also you
 may * perceiue long be-
 fore [their] trembling
 hearts [prepared] for
 warre.

For why, that warlike
 noise * of a brazen trum-
 pet sounding harsh,
 * doth checke * those
 which do linger long.

And [after] a voice is
 heard * resembling the
 broken sounds of trum-
 pets.

* Then hastily they
 go together, * and glister
 with their * wings.

* They likewise shar-
 pen [their] stings with
 [their] snouts, * and fir
 [their] lims [to fight.]

And

* Hath gone with a stately pace as
 in kings [viz. marched or crept] to
 two kings with a great motion [or
 stirre,] for that their kingdome is
 impatient of any consort, or they can-
 not endure two kings.

* The minds of the common people.

* Know.

* Their hearts stirring [or rising] to
 battle.

* Of hoarse sounding drasse.

* Doth chide [viz. rebuke or prouoke
 and hasten forward.]

* [The bees] lingering long [or ma-
 king no haste.]

* Imitating.

* Then they go together among
 themselves trembling, [viz. quae-
 uering with anger or with vio-
 lence.]

* And shine as soldiers in armour,
 * Pens or feathers.

* And also they sharpen [their]
 darts with [their] bills [or nibs.]

* And make fit [their] armes, [viz.
 prepare them.]

g And hence he pro-
 ceedeth to a fifth pre-
 cept, concerning the
 battels of the bees,
 which he teacheth
 by a principall cause
 thereof, and by signes.
 The chiefe cause is dis-
 cord arising betwene
 the kings or master
 bees.

The signes whereby
 any one may fore-
 know their stomackes
 and their trembling
 hearts prepared for
 warre, and to their shir-
 mishes are.

You shall heare the
 night before a warlike
 noise, as of a sounding
 trumpet, calling all
 forth to warre, and
 withall sundry broken
 sounds, as of trumpets.

And then the next day
 they go hastily toge-
 ther, glistering with
 their wings, as sol-
 diers in armour.

They will also shar-
 pen their stings with
 their snouts, and fit
 themselves to fight.

Then they gather
thick about their king,
as the Romanes were
wont about the Empe-
rours pavilion, and call
forth their enemy with
loud cries,

And thus when they
haue got a faire calme
sunny day in the spring,
they rush out of their
hives, and runne vio-
lently together as soul-
diers to battell:

Whereby there is a
great sound made in
the aire;

And all the bees are
gathered thicke into a
great round heape.

And straightway they
fall downe killed or
wounded out of the
aire, as thicke as haile.

So that the acornes
fall not downe so fast
from the shaken oake.

The kings in the
meane time flie tho-
rough the midst of
their armies with their
gallant wings,

And shew their braue
minde, encouraging
their armies,

Stoutly enforcing
themselves with all
their power not to
yeeld,

* They are mingled thicke about
[their] king [for his preservation.]

* To the very places of their Pretor
[or Emperour.] It is an allusion to the
manner of the Romanes to desire to be
nearest to the Emperours tent or pa-
uilion.

|| Challenge [or prouoke.]

|| Mightie or loud humming.

* A cleare spring, [viz. a faire day
in the Spring or Summer.]

|| Large and wide fields, [viz. roome
enough.]

* It is runne together, [viz. they
skirmish.]

|| A great noise is heard forth of the
aire.

* In the high skie [or aire.]

* They being mingled together,

* Are wound round like a clew or ball
into a great orbe or circle [after the
manner of an armie.]

|| They fall downe as dead.

* From the aire.

* Nor so much of the acorne doth
raie, [viz. fall like raine] from the
oake being smitten.

|| Ilex is taken for a kind of oake.

Al. With wings like ensignes,

* Do turne oft great courages in a
narrow breast:

* Striving [or encouraging them-
selves with all their might] so verie
greatly not to yeeld.

And * are gathered
thicke about [their] king,
and * euen vnto the Em-
perours pavilion, and
|| call [forth] the enemy
with || great cries.

Therefore when [they
haue] got * a faire and
cleare Spring time, and
|| open fields, they rush
out of [their.] gates:
* they runne violently to-
gether, || a sound is made
* high in the aire: * they
mixt * are gathered into
a great round heape,

|| And fall downe head-
long. The haile [falls] not
more thicke * out of the
aire,

* Nor yet such store
of acornes raine from
th' shaken || oake.

[The kings] them-
selues [flying] thorough
the midst of the armies
Al. with gallant wings,

* Do exercise braue
minds within their nar-
row breasts:

* Endeavouring stoutly
with all their power not
to

to yeeld, vntill * the hea-
uie conquerour hath
"compelled either these
or those * to turne their
backs in flight.

h " These stirrings vp
of their courages, and
these so great * skirmi-
shes,

* Will cease, being
"repressed * with the ca-
sting vp of a litle dust.

But when you haue
recall'd both the " lea-
ders * from the battell,

* Put him to death
that seemes the worst,
lest being a spend-all he
do hurt : * [but] suffer
[him that seemes] the
better, [that] he may
reigne * in the pallace
[all alone.]

* One [of the kings]
will be bright burning
red with spots shining
like gold.

(For there are two
kinds of [kings:]) this
[which is] the better,
[is] " notable * in coun-
tenance,

Q And

* The grievous conquerours [or bea-
stie, as we say, an heauie enemy.]

" Enforced.

* To giue their backs, being turned
by flight.

" These their furious rages.

* Strifes or battels.

* Shall rest [or be quiet,]

" Supprest or appeased.

* With casting.

" Kings, [viz. king or maister-bees.

* From the forefront of the battell.

* Giue him to death, [viz. kill that
of them two] which [shall] sceme the
worst, lest being prodigall he hurt,
[viz. lest he proue a robber, or line
onely in consuming the hony, and get-
ting nothing.

* [But] suffer [that] the better may
reigne.

* In the emptie hall, [viz. the Em-
perours pallace free from enemy, as
sole king.

* One will be burning with spots
foule with gold, [viz. shewing yellow
like gold. Catarchesis.

* Marked, or notably knowne,

* In mouth,

" Vntill the one side
being overcome, be
caused violently to turn
their backs in flight.

h Vpon this occasion
the Poet cometh to a
sixth precept, conce-
ning the recalling and
quieting of the bees in
these broyles,

Which is, by casting
vp a litle dust, viz. by
throwing vp a few
molds into the aire,
which may be felt as
raine in the midst a-
mongst them.

And withall teacheth
how to continue their
peace after, which is,
by killing the worse of
the two kings, viz. of
those two maister bees,
which were the cause
of the battell.

And he giues a rea-
son of it, lest he proue
a robber.

But to preferre the
better of them, that he
may reigne alone, with-
out any other to pro-
voke him.

And here for more
clearnes, he describeth
the kings or maister
bees.

That as there are
two kinds of kings, so
one of them which is
the better, is of a burn-
ing red colour bright

with glistering specks,
and of a more notable
countenance.

The other is vgly
through his sloth, drag-
ging his broad belly,
creeping in a base ma-
ner before or about the
hives mouth.

And moreouer shew-
eth, that as there are
such differences in the
kings; so there are two
principal differences in
the common sort like-
wise.

For that some of them
are rough and illfavou-
red, as if they were all
dustie ouer; which he
illustrateth by a simili-
tude: That they haue
on them a filthinesse
like the spittle which
the thirstie trauellet com-
ing out of the deepe
dust spits vpon the
ground, and this is the
worst kind.

The other sort of
them shines and gli-
sters with a cleare
brightnesse like gold:

And haue their bo-
dies dast with equall
spots.

This latter he shew-
eth to be the better
brood.

And that these make
the most liquid and ex-
cellent honey.

|| Cleare or shining.

* With red scales [viz. with golden
spots shining as scales in fishes.

* Horrible, vgly or lothsome.

|| Idlenesse or lazinesse.

* And without all glory, [viz. base]
drawing his broad belly [vpon the
hives mouth.]

|| Broade, not round as in the other.

|| In a base maner.

* As the faces [or formes] of [their]
kings are two, so the bodies of the na-
tion [or common sort of bees] [are
different.]

* Of the nation [of the bees.]

|| Are of two sorts, differing one
from another, euen as the bodies of the
kings.

* Being filthy [or foule] are vgly
and lothsome.

* Drie with thirst.

|| Passenger, or wayfaring man.

* With his mouth being drie [with
thirst and dust.]

|| Others are of a cleare and bright
shining colour.

* Burning with gold.

* Smeared or annointed,

* With like or euendrops, [viz. spots
of euen bignesse.]

|| From these bees.

* Of beauen, [viz. at a meete sea-
son.]

* You shall presse out, [viz. wring
or crush out.]

And " bright * with
glistering specks: that o-
ther [king] is * ill fauou-
red

" Through sloth, * and
draggeth his " broad bel-
ly " without all honour.

* As [there are] two
fashions of [their] kings,
so the bodies * of the
common sort "[are two,
differing each from o-
ther.]

For why, some of
them * are rough and ill-
favoured, like as when a
* thirstie "trauellet comes
out of the deepe dust,
and spits vpō the ground
* with [his] drie mouth:
" others do shine and gli-
ster with cleare bright-
nesse,

* Gloring like gold,
and [hauiing] [their] bo-
dies * dast * with equall
spots.

This is the better
brood: " from hence at a
certaine time * of the
yeare,

* You may presse out
sweete

Grammatically translated.

sweete hony, * and not
so sweete as liquid, * and
which will amend * the
ouer-much hardnesse of
wine.

z But when * the
swarmes flie * astray, and
play * in the aire,

* And care not for
[their] hony combes, and
leauē [their] * coole hou-
ses,

* You must restraine
[their] * vnstable minds
* from [that] vaine
sport :

Neither [is it] any
great labour * to repressē
them. * Plucke away the
wings from [their] kings.
[And then] "not any one
will be bold * to flie so
high, or * to remoue the
standards from [their]
campes, * the kings stay-
ing behind.

* Let your gardens
* smelling sweete * with
saffron flowers entice
them.

* Breathing out, or sending out smells.
in bees delight.

* Not so much sweete as liquid, [viz.
pure, clarified, or cleare from dregs.

* And to tame [viz. fit to tame the
hard taste of Bacchus [or of wine,
Met. effc.

* That is, to take away the vnplea-
santnesse or sharpnesse of wine or the
like : or to make sweete wine called
Mussum, viz. bastard wine or Ma-
thegetin, by seething wine and hony
together.

* The bees rising together.

* Vncertaine [whether they will flie.

* In heauen, or above, as in the skie.

* And do contemne or neglect.

* Cold roofes [viz. hives.]

* You shall forbid, [viz. withdraw
or stay.

* Wauering or vnstayed.

* From vaine play or pastime.

* To prohibite or stay them from fly-
ing away.

* Plucke them off.

* None of the bees dare be so bold, or
adventure.

* To go [or undertake] a high iour-
ney.

* To plucke vp [to stirre vp the rasi
to flie away. This is a borrowed speech,
a Metaphor taken from souldiers, who
by plucking vp and remouing their
standards, do shew to their fellowes
that they are about to go from that
place.

* These, [viz. the maiſter bees] lin-
griug.

* Your orchards or gardens, &c. let
them.

* With all such flowers as where-

Which will notably
amend the ouermuch
hardnesse of wine, to
make it most delicate.
Here he repeats again
the fourth precept, con-
cerning the keeping of
the swarmes, that they
flie not away.

First, that when they
begin to sport in the
aire, and to leaue their
hives, and so to offer to
flie quite away, they be
restrained and with-
drawne after this man-
ner following : viz.

By plucking off the
wings from their kings

For that then none
of the rest dare be so
bold to flie so high,

Or to offer to remoue
their standards, viz. to
pronoke their fellowes
to flie away, so long as
the kings stay behind.

A second meane of
retaining them, is, by
the sweetnesse of trees
and flowers growing
about or neare vnto the
hives, whereof sundrie
kinds are mentioned
before and after.

Q 2 "And

A third remedie, is by commending them to the guard of Priapus whom they made the god of their gardens, and placed him at the entrie thereof, with his willow hooke, to keepe away both theeves and birds, and to saue the bees from all annoy.

But here he returneth again to the second remedie; that he that hath a due regard of his bees to haue them to prosper, and himselfe to thrue, looke to that chiefly, to plant store of thyme and pine trees round about neare vnto his bees.

And that he labouring hard, let also other fruitfull trees about his grounds, being carefull in watering them till they take roote.

Vpon this occasion the Poet maketh a profitable digression to the pleasantesse and commoditie of orchards & gardens, which he professeth that he would haue prosecuted more fully, had he not purposed to be very brieue in this treatise, which he expresseth by an allegory taken from mariners approaching neare vnto the haven.

That otherwise he would haue handled

" And let Priapus who is the god and preseruer of the gardens, be set at the entrie of the bee-garden, with his willow reaping hooke to driue away theeves and birds, and to preserve the bees.

" Priapus, sonne of Bacchus and Venus.

Al. The keeper both of theeves and bees, with his fallow hooke saue them.

Al. And let him.

* To whom such things are a care, [viz. who hath a care of bees that they may prosper.]

" Young pine trees.

" Set them.

* The roofes, [viz. the bee gardens or the hives.]

* Let him weare his hand with hard labour, [viz. with labouring hard.]

* Let him fasten downe fruitfull plants to [or in] the ground.

" Sets of fruitfull trees.

* Let him water, [viz. let him powre vpon them] friendly showers, [viz. wholesome water like showers, or in stead of showers.]

* I indeed but that I may draw [downe] [my] sailes, and may hasten to turne my prow [viz. the forepart of my ship] to the lands: [that is, but that I desire to draw towards an end, as the weary mariner towards the land.]

* Vnder [or about] the extreme end of my labours.

" Toiles or paines.

* Perhaps I would sing of, [viz. would write of in verse after this manner]. what care of husbanding might adorne both the fat orchards

" And let the guard of "Priapus borne in Hellespont, with his willow hooke, [who is] Al. the keeper both of theeves and birds, saue them [from annoy.]

k Al. [And] he himselfe * to whom such things are in regard, bringing thyme & "pine-trees from the high mountaines, let him " plant [them] largely round about * the houses [of the bees.]

* Let him labour hard: [yea] * let him set fruitfull " plants, and * water them with friendly showres.

l And now * indeed, but that I would strike saile, and make haste to turne my foredecke to the land * a little before the last end of my " labours,

* I would perhaps declare what care of husbanding [the ground] might beautifie both ranke

ranke gardens and the
rose-borders of Pestum,
which beareth roses twise
a yeare.

* And how endiue
delights to grow neare
water sides.

And also [how] "banks
greene with "parsly [de-
light therein.]

* Yea how the cu-
cumber writhen among
*the herbes *might grow
to be very big.

Neither * would I
haue passed ouer in si-
lence the Narcissus which
so * lately flowers, or * the
branch of the * crisped
"branke vsfine.

And the pale iuies, and
also the myrtle trees "lo-
uing the shoares.

* For I remember that
I haue scene vnder the
loftie towers of " Oeba-
lia, (where the blacke ri-
uer Galesus "moisteneth
the * yellow fields) an
old man " of Corycus,

low [with ripe corne.] * Of Cilicia: for Corycus is a towne of Ci-
licia.

[or gardens] and the rosiers [or rose-
gardens, or rose-beds of Pestu [a towne
of Lucania] bearing twise a yeare,
viz. where through the temperance
of the beaueis, the ground beareth
abundance of roses twise in the yeare,
to wit, in May and September.

* And after what manner endiue,
[viz. the herbes called endiue or suc-
cory] might reioyce in the riuers well
drunke of.

" Greene parsly banks.

" Apium taken for common parsly,
and not for garden parsly.

* And the cucumber,

* The herbe [viz. herbes or weeds.]

* Might increase into a belly.

* Had I held my peace of [or said
nothing of] - the Narcissus or white
daffadill bearing leaues [or flower-
ing] late.

* Sera pro-fero, a Newer Ad-
iectiue for an Aduerbe.

* The twig [viz. of the herbe called
branke vsfine.]

* Bowed or bent.

" Acanthus or beere-breeth. See be-
fore in the third Eclogue.

" Delighting to grow neare the sea-
shores.

* For I remember me to haue scene
[viz. that I once saw] an old Corycian
fellow vnder the high towers of Oeba-
lia, &c.

" By Oebalia he meaneth Tarent
built by the Oebalians, viz. the La-
cedemonians in the countrey of Ca-
labria.

" Watereth.

* The tilled [fields] waxing yel-

* Of Cilicia: for Corycus is a towne of Ci-

the manner of husban-
ding of gardens and
rose-yards, to make
them ranke and fruit-
full.

Also the manner of
planting endiue and
succorie neare water
sides.

And how to haue
the greene banks of
parsly.

Likewise how to haue
faire great cucumbers.

With store of Nar-
cissus.

Branke vsfine.

Iuies.

Myrtle trees and the
like.

This he confirmeth
by the example of an
old man of Corycus
neare unto Tarent.

Who having but a few acres of ground left after the diuision of the countrey.

The soile whereof was neither fruitfull for grasse nor corne, nor yet commodious for vines.

Yet this old man planting herbes in that ground thinly here and there,

Thought himselfe as rich as a king thereby.

And could at any time turnish his table with dainties of his owne growing, without any further cost.

Having abundance of roses in the Spring, and apples in Autumne, and those ripe with the first.

And also store of greene herbes in the hardest Winter, when all elsewhere were killed with the frost.

* To whom there were a few acres of the countrey left, [viz after the diuision of the fields of Tarent made by Pompey to the old soldiers, not left or forsaken as contemned by the owners. Some thinke it is meant, left by his ancestors, and made fruitfull by his husbandrie.]

* Neither was that [ground] fertile for bullockes, [viz. for pasture,] nor the corne growing on it [or pulse.]

¶ Good for other cattell, [or swine, nor a fit crop for cattell, viz for sheep.]

* Neither [was the ground.]

* To Bacchus, [viz. fit or good for vines.]

¶ Yet this man, &c.

* He pressing [or pricking downe,] viz. setting.

* Pot-herbes [viz. herbes fit to be eaten, of diuers sorts] thinne in the bushes.

¶ All herbes used about religious ceremonies, or to holy ends.

¶ Meete to be eaten sparingly.

* In [his] minds, [viz. in conceits] the wealth of kings [because it is the mind, not the chest that maketh rich.]

* At late night [or late in the evening.]

* He loaded his tables.

¶ Meates, or provision of his owne.

* [He begun, or was wont] to plucke roses first, [viz. with the first.]

Or carpere for carpebat. Enal.

* And also [he plucked] apples [first] [viz. his were first ripe.]

* And when the sad [or terrible] Winter euen now did burst the stones

* with cold, and bridled the courses of waters, [viz. of the riuers]

* to whom there befell a few acres of the countrey, that was left [after the diuision [of the grounds.]]

* The soile whereof was neither fruitfull for feeding bullocks, nor the crop fit for cattell, * neither yet [was it] commodious * for wine.

¶ Yet in this place * he planting * pot-herbes thinly here and there among the bushes, and white lillies round about, and * verueine, and poppie fit to be eaten:

Did match * in conceit the wealth of kings, and returning home late at night, * furnished his table with dainties vn-bought.

* He gathered roses first in the Spring, * and likewise apples in the Autumne.

* And euen when the hard Winter did burst the stones * with frost, and stayed the course of

of waters * with [her] * With ice.
ice:

* Euen then did he gather fresh leaues of pleasant Acanthus.

* Euen now did he sheare the tops of soft branke vsfue [viz. new sprung,] that is, he had fresh herbes.

Thus he proceeded still, watching his opportunities, waiting on the time, and oft thinking it long before it came.

Of blaming the lateward Summer, and the West windes * lingring ouer-long [before they came.]

* Late.

* Staying long, [or making long delays,] because the West windes are the first messengers of the Spring.

Therefore the same [old man] [was wont] t' abound first [of all] * with breeding bees, & with store of swarmes and to gather foaming hony out of the " pressed hony combes.

* With bees full of yong ones, and with many a swarme.

Hereby he was wont to abound with breeding bees and store of swarmes.

And plentie of hony.

* He had linden trees, and the pine tree " yeelding most abundantly.

" Crushed, or strained.

* [There were] to him linden trees and the most plentiful pine tree, [or great abundance of pine trees.]

" Most fruitfull [or profitable] [viz. for making their hony combes.]

* And as many apples as [each] fruitfull tree had in the fresh blossom, it had so many ripe in the Autumne.

* And with how many apples [each fruitfull tree had clothed [or arrayed] it selfe in the new flower [viz. at the first knotting] it held euen so many ripe [apples] in Autumne [viz. at the gathering] [that is, they did all prosper.]

Hauing all trees wherein the bees delight, as both linden trees and also pine trees.

And marvellous increase of apples, so that looke how many yong apples he had set on the trees presently after the blooming, so many ripe ones he gathered in the Autumne all seemed to prosper.

* He moreover set in order lateward elmes.

* He also remoued [or translated] into order, [viz. into rows, after the manner of a Quincunx] late elmes, [viz. elmes that grow but slowly.]

And the * hard pear-tree and sloe trees now bearing " plums.

* Very hard, [or the great and strong pear trees.]

" Plums, or damaske, not sloes, because the nature of the trees were changed by the change of the ground through his husbandrie.

He moreover planted elmes,

And withall pear-trees and plum trees,

And also plum trees for shade.

And also the plane-tree

But he concludeth this digression, that he is enforced to cut off all longer discourse of these things through lacke of time, & leaves them to be recorded by others. ¶ Here he cometh to a seventh precept concerning the nature and qualities of bees; where their whole work is expressed in diuers parts.

And first he toucheth a fable concerning the originall or their first receiuing of their excellent qualities, which they are said to haue had from *Iupiter*, for a reward of feeding him when he was new born.

That bees following the shrill sound that *Cybeles* priests made at his birth to the end that his crying should not be heard, found him in a caue of the hill *Diète* in *Crete*, where he was hid from his father *Saturne*, and fed him there with their hony. Of which fable see *Ramus* his *Com.* more at large.

¶ Then he proceedeth to shew their admirable qualities; as that they haue their yong ones in common, both bred in cōmon, and all hauing a common care of them: and also that they haue a citie and common halls, & leade

* Now ministring [viz. affoording] a shadow to [men] drinking [vnder the same.]

¶ Overpasse or omit.

* Being separated [or excluded] by vnequall spaces, [viz. being hindered from hauing the like, or from finishing the worke by the short time of my life, or of my leisure, compared to that old mans.]

* Leane them to others to be rehearsed hereafter.

* The natures or gifts.

¶ Hath giuen to bees besides what they had before.

¶ What reward the bees had for following, &c. and feeding *Iupiter*.

* Of the *Curetes* [viz. of *Cybeles* priests called *Corybantes*, or of the people called *Curetes*, being the first inhabitants of *Crete*, who vnderooke the nursing of *Iupiter*, to hide him and his crying, from his father *Saturne*, in a caue at the foote of the hill *Diète* in *Candie*.]

* And [their] ratling brasses.

¶ *Iupiter*.

* Vnder the *Diètean* caue.

¶ Onely the bees of all other creatures haue their yong ones bred in common of them all, and haue a common care of them.

* Children [viz. yong brood] common.

* [They haue also] rooves [viz. some houses] of [their] citie common, [viz. common halls.]

* Whereof they are alike partakers or partners in.

* And oft passe ouer [their] time [or the time of their life,] viz. liue perpetually

* Vnder great lawes.

* And [the bees] alone haue knowne their native countrey, and their cer-

tree * giuing shade to folke drinking [vnder it.]

But I indeed, passe by these things, * being bard [from them] by my vnequall space [of time,] and * leaue them to be recorded of others hereafter.

¶ Now go to [then,] I will dispatch * the qualities which *Iupiter* himselfe hath added vnto bees: [to wit] for what reward, they following the shrill sounds * of *Cybeles* priests, * and [their] tinkling cymbals fed the king of heauen * in a caue of the hill *Diète* in *Crete*.

¶ They alone haue [their] * yong in common, * and common houses [also] of [their] citie, * and leade [their] liues * vnder worthie lawes.

* And they onely know [their own] native countrey, and their certaine dwell-

dwelling-houses.

* And being mindfull of the Winter * that will come, * do take great paines, * and lay vp in store, for the common vse, the things which they haue gotten.

* For why, some of them toile for living, and * are busied in the fields "by a couenant * made [amongst themselves.]

"Part [of them] lay within the * fences of [their] houses, * the iuyce of Narcissus and * clammy gumme [gathered] * from the barks [of trees,] " being the first foundations " of [their] hony combes. * And afterwards they fasten thereto glyish waxe.

* Others bring forth [their] yong ones now at perfect growth, the hope * [all their] stocke: Others [of them] " fill vp the purest hony, and " stretch out [their] cels * with the finest life hony.

R

And

and household gods, [or private and severall houses, viz, their ownelives or cels.]

* And [they] being mindfull of the

* About to come.

* They trie labour by experience, [viz, they make experience of labours.]

* And lay vp things gotten in the midst.

* For some [bees] do watch diligently for living [or food,] viz, do take all occasions to labour for living, and bring in provision. *Victu for victui.*

* Are exercised [viz, occupied.]

" By a certain appointment, or order.

* Agreed of, or covenanted.

" Other some [of them.]

* Hedges or bounds.

* The tears of Narcissus, [alluding to the fable, because the boy Narcissus was turned into a flower; whereof before.]

* Glauing [or sticking] glue.

* From the barkes.

" As, or for the first foundations.

" To their hony combes.

* And then they hang upon [them] stiffe waxe, [such as is stiffe and clammy, called propolis, viz, bee-glue.]

* Other [bees] bring forth [out of the huskes or skinner wherein they are bred] the yong ones grown, to perfection, [viz, as the hen hatcheth the chickens by sitting on them.] [or else do leade them abroad, and accustom them to labour.]

* Of the nation [viz, of the continuance and increase of their swarms or hives.]

" Do fill the cels or combes with the purest and finest hony.

" Fill full, or stuffe out.

* With liquid [or pure] nectar, [viz, the thinnest and most excellent part of the hony.]

their lines under worthy laws.

That they onely of all creatures know their native country & their certaine dwelling houses.

That they are mindfull of Winter before it come, and take great heed in Summer to provide and lay vp in store for the common vse against that time.

After he sheweth how they decide their workes.

That some of them are busied in the fields to seek and fetch in provision, as by a couenant amongst themselves.

Others worke within their houses, laying the first foundations of their hony combs with iuyces of barbes and gums of trees.

And so build thereupon, framing and fashioning their combs.

Others breede and bring forth their yong, and leade them out, when they are come to perfect growth; then accustoming them to labour.

Others of them fill vp their cels with the purest and finest life hony.

Others are appointed to ward at their gates.

And these by turnes do watch the raine and clouds.

Or else take off the burdens of those which come laden home, and work them in their hives.

Or making an army doe drive away the drones.

And generally be declare how all of them do bestirre themselves in their worke, each in their proper place, as sweating at it.

Which diligence and haste of theirs, he illustrates by a notable similitude taken from the Cyclopians, Vulcan's Smiths, framing thunderbolts for Jupiter.

That like as they making vp their bolts in haste out of the softened iron lumps.

Some of them blow the bellows.

Others quench their mettals hissing in the troughs.

* Custodie, [viz. keeping or watching] at the gates, hath fallen to lot, [viz. as to their lot or by lot, speaking after the manner, as it is in warre, so keepe out the enemies.]

* And they do behold [or observe] by course the waters [viz. drops of raine] and clouds of heaven, [that is, clouds overcasting, and all signes of the weather, as of showers or stormes.]

¶ They receive.

¶ Loades

¶ Of such bees as come laden home, and do helpe them.

* Or an armie [of them] being made [viz. having gathered a troupe of them together.]

* Stalls, Metaph.

¶ The drone bees without stings.

¶ A sluggish or slothfull beast, onely consuming their hony, and getting none.

¶ They plie their worke [viz. as men untill they sweate.]

¶ Their hives.

* Yields a savour [or a sweete sent.]

¶ By the herbs from whence they gather their hony and waxe.

* When the Cyclopes [viz. a people of Sicily having but one eye in their forehead, fained to be Vulcan's smiths, and to make thunderbolts for Jupiter.]

* Hasten.

* Lightnings.

* Out of masses [or wedges [of iron or other metall] softened [in the fire, or pliant to worke on.]]

* Some [of them] take in blasts [or wind] and send it forth againe with bellows of bull-hide.

* Dip their mettals hissing, [viz. coming out of the glowing fier.]

* Brasses, in a lake [or trough of water as smiths use.]

[And other some] there are, to whom * the warding at their gates falleth for [their] lot.

* And they by turnes do watch the raine and clouds of heaven.

Or else ¶ they take the ¶ burdens ¶ [of the bees] [then] comming [home.]

* Or making an army, drive away from [their] * hives ¶ the drones ¶ a lazy cattell.

¶ Their worke is hote, and ¶ [their] fragrant hony * smells sweete with ¶ thyme.

¶ And euen as * the Cyclopians when they * make vp in haste the * thunderbolts [of Jupiter] * out of the softened iron lumps;

* Some [of them] blow with [their] bellows made of bull-hides:

Others * quench [their] hissing * mettals in the trough.

* Etna

* Etna groaneth
* through the stithies
* placed thereon.

" They among themselves lift vp their armes
" in order with great force, and often turne the iron * with [their] pinfers holding [t] fast.

None otherwise (* if that I may compare smal things " to great.)

* An inbred loue * of getting [hony] * doth euen inforce the bees of * Athens, " and euery [bee] in her owne place.
p " The townes [are] the charge [giuen] to the * ancients [bees].

And * to fence their honny combes, [yea] * and to make them houses * most cunningly deuised.

* But the yonger [bees] returne [home] wearie late at night,

* Loaden on the legs with thyme : " they are

legs, Syn. [viz. loaden with honny or waxe made of iuyce sucked out of thyme and other flowers.] " They feed, or get their lining or provision all abroad.

R 2 fed

* Etna] a mountain in Sicily burning with perpetuall fiers, through the abundance of brimstone and other matter in it: faigned to be the shop or workhouse of Vulcan and the Cyclops for the often and great thundring and lightning in those parts.

* With the stithies.

* Layed vpon it.

" Others of them.

" Making as it were a muscull harmony by the order of their strokes vpon the iron, to fashion it on the stithy

* With a paire of pinfers holding fast [the iron.]

* If it be lawfull to compare.

" With great.

* A loue bred in [them] [viz. a naturall loue.] * Of hauing.

* Doth urge [viz. vehemently presse or charge.]

* Of Cecropia, [viz. of the citie Athens, so called of Cecrops builder and king of Athens, where is most excellent honny in abundance, for the store of thyme neare vnto it.]

" Euery one in her owne office.

" The ancients [viz. elder bees] haue the charge of the townes [viz. of the wholghins] committed to them.

* A cage to the ancients.

* To forsifie.

* To fashion [or frame them] Dedallan roofes [viz. houses built with admirable art.]

* Dedalus like [viz. artificiall, like as if framed by Dedalus that most cunning workman.]

* But the lesser [bees] betake themselves [home] wearie at late night, [viz. late in the evening.]

* Full [in regard of or vpon their]

Etna in the meane while groaning vnder the stithies that are placed thereon.

Those among them, who weild the hammer, do lift vp their armes to smite in order, and oft with their pinfers turne the iron holding it fast.

Euen so (to compare small things with great)

A naturall loue of gathering and making honny, enforceth the little bees to bestirre themselves, and euery bee in her owne place.

p Thus still going on in the former distribution of their workes, he sheweth, that the elder bees haue the charge of the whole hives committed to them.

To fence their honny combes, and to make them houses in a most artificiall and exquisite maner.

The yonger labour abroad in the fields, & returne home wearie and loaden late at night.

How they seeke and trauell for their provision euery where both on the blossomes of crab-trees on fallowes which we call palmes.

So vpon saffron.

The linden trees.

The flower of the red Hyacinthus and all other sweete flowers.

g Here he still goeth along, and to declare by the way what a communitie they haue in labouring and resting together, and so likewise in sleepe and watching: That all of them rest together, and all of them labour together, that there seemes to be but one rest and one worke vnto them all.

How in the morning they rush out of their gates all together to worke, and to continue in labouring all the day till the euening admonish them to depart home.

And then returne, and so refresh their wearie lims.

How at that time when they are got into the hie, there is made a great humming noise by one of them flying about the hie; who by her sound comandeth all to take their rest.

So that after when they haue all reposed themselves, there is a great silence among them, that no stirring or noise is heard all the night.

Thats euery one with

* The seruice trees [or crab trees.]

* Greenish or gray fallowes, which we call palme trees, on which bees use to lie very much.

|| Of Casia, see before.

* Fat tilly.

* The Hyacinth of a blacke red colour, like iron: of the flower so called, or red purple lilly, see before Ecl. 3.

* Of works to all, [viz. they all rest from their labour together, and they all worke together.

* They rush forth of the gates early in the morning: delay [us] no where: againe, whenas the euening starre hath admonished, the same [bees] depart at length.

|| From seeking their prouision.

* They seeke their rooves, [viz. they returne to their hies.

* Then do they care for [their] bodies.

|| There is made a sound or noise, [viz. by one of them flying about, by her humming, commanding all to take their rest.]

|| Do generally make a great noise.

* Vnto most parts [viz. outside] and thresholds,

* Composed [viz. betaken themselves to rest.]

|| There is no noise [all] the night.

* Into [viz. for or through] the whole night.

* The owne sleepe [of euery bee occupieth &c. [viz. euery bee refresheth their weary lims by their sleepe.

fed euery where both [vpon] * the crab tree blossomes and * gray fallowes, " and Casia and red saffron, and vpon the * ranke linden trees, and also [vpon] * the ironish coloured hyacinth.

g [There is] one rest * from worke to all [of them,] one labour [is] vnto [them] all.

* In the morning they rush out of [their] gates: [there is] no stay; againe whenas the euening admonisheth them to depart at length out of the fields " from feeding, then * go they home; [and] * then do they cherish [their] weary bodies.

" A sound is made, and they " do buz about the * bounds and entrances [of their hies.]

Afterwards whenas they haue * reposed themselves [to rest] in their chambers, " there is silence * [all] the night, & * euery ones owne sleepe pos-

possesseth [all their]

* wearie lims.

r " Nor yet indeede do they * depart farre from [their] hiues * if it be like to raine; * or trust vnto the aire when * the Eastwindes will arise.

But^u they are watered * safely vnder the walls of the citie " round about.

* And they aduenture but short courses; and oft times do they take vp little stones, as * floating boates [do take vp] balasse * in a rough water.

With these [same little stones] * they beare themselves leuell thorough the emptie * cloudie aire.

s You wil wonder * that that same manner [of lining] hath so pleased the bees, that they do neither * give themselves to ingendring; nor being " slothfull, do let loose

R 3

their

* Wearied ioynts.

" But they do not depart or flie abroad farre.

* Go backe longer from [their] stalls, [viz. go farre off from home,

* Raine hanging ouer, [viz. if there be any raine presently toward.]

* Or do they trust the beauen, or skie. [viz. they dare not commit themselves vnto the aire to flie abroad.

* The Easterne windes approaching, or comming neare, [viz. when it will be wind.

" They drinke or fetch water.

* Being safe.

" On euery side.

* And they trie [or assay] short excursions, [flights, walks or iourneys]

[viz. to go no further then they may get home before the storme.]

* Vnsable [or wauering] boates [or barges.] Sabutra, is the lastage or balasse wherewith ships are poized to make them go vp right, as grosse sand, grauell, or the like.

* The flood [viz. tide or surges, tossing, and so putting the ship in danger.

* They peise themselves, [viz. make themselves weightie to go steadily.]

* Clouds or darke weather.

* That maner to haue pleased, [viz. that that custome hath so pleased, [or that they are delighted with such a kind of procreation.]

* Delight in companying together for the cause of generation, [viz. take delight in ingendring.]

" Idle or sluggish, do loose, &c. or dissolue, [viz. spend or weaken their bodies with lust.

rest and sleepe doth recreate it selfe.

r Here is repeated their foreknowledge of the weather, and what they do therein. That if it be like to be rainie or windie, they wil not flie farre from their hiues.

But they will seeke water neare them round about.

And flie no further abroad then they may get home before the storme.

Or if they be overtaken by the windes, they vie to take vp little stones to peize and carry themselves euen and steadily: like as floating boates do take vp balasse. [viz. do load themselves with sand or grauell] in a rough water, to prelerue them safe, and to go the better; euen so do they take vp these little stones to beare themselves euen through the emptie aire.

s Next hereunto the Poet declareth the manner of the breeding of bees.

That they are not bred by ingendring, as most other liuing creatures are.

Or haue any lust.

Neither bring forth
their yong with paine
or inforcement.

But that they gather
their yong ones with
their mouthes, from
sweet flowers & herbes
as they gather their
hony.

And that hence they
prouide their king,
make supply of their
stockes, and establish
their kingdomes.

In this place is repea-
ted the painfull & &
diligence of these bees.

That they oft times
weare their wings in
earnest flying amongst
stones & rocks, and oft
die vnder their burdē.

The cause whereof is
brought in by an Epi-
phonema; for that they
haue so great a loue of
flowers, and take such
glorie in making honny.
Here likewise is in-
terposed the age of
bees, and how long
they liue.

That they liue but a
small time, not aboue
seuen yeares common-
ly, (which is much too,
considering their indu-
strie,) yet their stocke
(if they be well looked
to) and so the prospe-
rous state and honour
of their houses remains
almost immortall [viz.
for many yeares] that

* Venus.

* Or do bring forth [their] yong
ones with [painfull] endeuour or en-
forcement, as most other creatures.

|| Chuse.

* Sonnes [viz. brood.]

|| Mouthes.

* Suffice [viz. supply or chuse a new
king.]

* And their litle Romanes [viz. yong
to succeed in the place of the old.]

* Fasten againe or set vp.

* [Common] halls.

|| Hives, or combs, made chiefly of
waxe.

* They haue worne, [viz. rubd or
worne away.]

* Erring farre away, [or straying]
in hard whetstones [viz. rockes or
clefts, out of which whetstones are
made] amongst which they flie.

* Haue giuen vp their soules, [viz.
haue died, or as we speake of men,
haue yielded vp the ghost.]

|| Load.

* [Their] loue of flowers [is] so
great, and their glorie [or pride] of
making honny is [so great,] [viz. they
take such a delight in it.]

* Therefore albeit the terme of a
narrow age receiue them, [viz. al-
though the age of bees be but short.]

* For neither more then a seuenth
Summer is led of them.

|| Their race and progenie do not de-
cay vterly.

* The state or prosperitie of them being
carefully looked into, abides very long.

their bodies vnto * lust;
* or bring forth yong
with pangs in birth.

But they do * gather
[their] * yong ones with
* their mouth from flow-
ers and sweete herbes.

They [hence] * pro-
uide [their] king * and
their yong progenie, and
* establish [their] * courts
and [their] * waxen king-
domes.

* Oft times also * they
weare [their] wings by
* wandring among hard
rockes, and of their owne
accord * yeeld vp [their]
liues vnder [their] * bur-
den.

* They haue so great
a loue of flowers, and
[such a] glory of making
hony.

* Therefore although
the compasse of a small
age entertaines them,
(* for they do not liue
about seuen yeares,)

Yet [their] stock re-
maines immortall, and
* the fortune of [their]
house

house * abides for many
yeares; and the grand-
fires of their grandfathers
are numbred [amongst
them.]

* Moreover * Egypt
and great Lydia, * or the
Parthian, * the Mede,
[*or] Indian do not so
* obserue [their] king,
[as bees do theirs.]

* The king being safe,
* the same mind [is] in
them all.

* [But he] being lost,
they breake their faith;
and they themselves
spoil [their] hony made
vp [in their cels] * burst
the frames of [their] ho-
ny combes.

* He [is] * the prote-
ctor of [their] workes;
* him they admire, and
all of them stand about
him * with great hum-
ming noise, and guard
[him] * thicke.

And oft times * they
lift [him] vp with their
shoulders, and * hazard
[their] bodies in warre
[for

* Stands by many yeares.

* A man may number their progeny
for many descents.

* The people of Egypt and of Lydia.

* Nor the people of the Parthians
or the Medes, [viz. the people of Me-
dia.]

* [Or] Hydaspes [the river of India]

* Reuerence and carefully preserve.

* So long as their king bee is safe.

* One mind is to all, [viz. they are all
of one mind.]

* [But their king] being lost, they
haue broken their fidelitie, and they
themselves haue plucked asunder their
hony buils vp [viz. layed or hoarded
vp in the hony combes.]

* And haue loosed [or dissolued] the
wattles of [their] hony combes: and
so hauing destroyed all, they flie away.

* The king bee.

* The keeper [or preseruer.]

* They admire him, or wonder at
him with reuerence.

* With a thicke humming noise.

* Being thicke about him.

* They beare him on their shoulders.

* Obiect their bodies in warre [be-
tweene his bodie and the danger] viz.
when they skirmish with other bees.

the owners of them
may reckon the grand-
fathers & great grand-
fires of them.

* Voto the natures of
the bees, the Poet ad-
deth here their obser-
uance and honour to-
wards their kings: &
which he illustrates by
comparisons fit some
dissimilitudes and won-
drie effects. The dissi-
militudes are these: &
that neither the Egp-
tians, Lydians, Parthi-
ans, Medes, nor Indi-
ans, are so obseruant &
carefull for their king,
as the bees are for
theirs.

* For that their king
being safe, all is in
peace amongst them.

But if he be lost, they
break their faith, spoile
their hony, and all their
owne work which they
haue made.

As he is the protector
of their workes, so they
admire him with all re-
uerence, guarding him
thicke round about.

They oft lift him vp
and carry him on their
shoulders, putting their
bodies betwene him
and all dangers, cheere-
fully enduring wounds,
and readily aduentu-
ring their liues for his
cause.

" *A faire death.*

7 Hence the Poet sheweth, that by these observations of their government, and these former signes of their wisdom, some have thought that bees haue reason and some part of diuine vnderstanding.

For that God is in all things, going thorough all, both earth, and sea, and heauen.

And so euery creature to fetch their life from him, and so from heauen.

Yea that all things dying, surrender vp their liues backe againe thither.

And that the spirits of all things that are dissolued, do flie vnto the starres, euery one

* Certaine men haue said by these signes, and following these examples, there to be a part of the diuine mind and airie breaths in bees.

* Draughts from the firmament [or diuine draughts] viz. such spirits as they draw from heauen.

* God to go through all. [viz. that God is a spirit, and is in all the elements, and euery where, as the Poet said before, *louis omnia plena.*

* *Tracts.*

* The lesser cattell, beards [or drones of beasts.]

* Of wilde beasts.

* Euery [man] being borne to fetch [or get] to himselfe [his] thinnie lines, [viz. life or vitall spirits.]

■ From God.

* To wit.

■ That all things are restored.

* Afterwards [or in the end.]

■ Dissolued by a separation of the soules from the bodie.

* To be restored [hither,] viz. into the heauens, or to God.

* Neither [any] place to be for death.

* But [all things] to flie aline into the number of a signe in heauen, [viz. into their owne fatall starre, from which they came,]

[for him,] and do desire " a glorious death by wounds [sustained for his sake.]

7 * Some by these signes, and following these examples, haue said that there is a part of the diuine vnderstanding and * also heauenly spirits in bees: for why [they say] * that God goeth thorow all, both lands and * coasts of the sea, and the high heauen.

Hereupon [they haue affirmed] [both] * the small [and] great cattell, men, and euery kind * of wilde beast,

[Yea] * euery one that is borne, to fetch [his] life: [from hence,]

* Know this [that they haue said] "all things] to be restored hither * finally, and being " resolved, * to be surrendred againe, * and that there is no place for death, * but that all things [so dissolued] do

do flie aliuie into the number of the starres, * and [so] succeed [by course] in the high heauen.

~ If at any time you will * emptie their *Al.* stately seate, * and the hony which they haue preserued in [their] treasures: * first spurt vpon them [some] draughts of " water warmed in your mouth, and hold before you in [your] hand * smokes following one another.

" They gather [their] * great increase twise [in the yeare,] * they haue two times of harvest:

" * So soone as " *Taygete* hath shewed her honest face vnto the earth,

And " *Pleias* * hath pushed backe with [her] foote * the scorned waues of the Ocean sea:

" Or whenas the same
S *Pleias*

* To succeed to the high beauen, [viz. to succeed or follow againe in their place in beauen, whence they came.

" *Indaube, or vntouer*, [viz. to the end to take forth the hony combs, [or, if you will take forth of the hives.

Al. Narrow.

* And the hony kept in their treasures.

* Sprinkling before draughts of water, warme [these draughts] with [your] mouth. or make warme with [your] mouth draughts of water sprinkled [on them,] [either sparsus for spargens, or sparsos.

" Water sprinkled on them will cause them to keepe in for feare of raine, and smoke wil cast them into a swoon till you haue taken forth the hony.

* Fumes of swampe, or galbanum, or the like.

" The bees fill their hives twise in the yeare, or the husbandman gathers the increase of the bees, viz. of hony and waxe twise, &c.

* *Heauis* [or loaden with increase.]

* There are two times of harvest, that is, of gathering their hony, viz. in the spring and in the harvest, i.e. twise in the yeare.

" First when.

* Together.

" *Taygete* and *Pleias* are two of the seven starres called *Pleiades*. By this speech following is meant, that the hony is to be gathered twise in the yeare, viz. at the rising and setting of the seven starres.

* Hath thrust backe.

* The despised riuers of the Ocean sea wash [her] foote, [viz. at the rising of the seven starres.

" And also when the same, &c. [viz. at the setting of the seven starres.

to his owne fatal starre: and after returne from heauen into new bodies as need is, and thus keepe a continuall succession both in heauen and earth.

~ And from hence he proceedeth to an eighth precept, concerning the time of emptying their hives.

That when the owners of them will take some of their hony forth, they first spurt vpo the some draughts of water out of their mouthes, as if it rained, to cause them to keepe within their hives, and smoake them with swampes, to cast them for the present into a kinde of swoone.

This they do twise in the yeare, viz. in the Spring and in the harvest, which two times are described by the rising and setting of the seven starres.

The first when the seven stars called *Pleiades* rise in the evening: which starres are set out by the names of two of them, *Taygete* and *Pleias*.

The second time is at the setting of the seven starres, viz. when they go downe at the arising of *Pisces* ouer against them.

a Hiberio the Poet hath set out the nature of bees, by their causes, works, subjects, adiuants: now he cometh to the evils and dangers belonging to them.

As first, that they will be angry without measure, and being hurt, they will bite and sting.

And with their biting will breathe in a kinde of poison into the place bitten; and will also fasten their stings so deepe, that commonly they leaue them behind them, and their liues withall.

A second euill, is their pouertie, through the lacke of hony in the Winter time, and by reason of robbers, against which he teacheth the remedie: That if you feare a hard Winter, and haue pitie on your bees, and care to preserue them:

That you perfume their hiues with the smoke of thyme, and also pare away all the emptie waxe.

And then he giues reasons why he would haue that waxe so taken away. Because that otherwise there wil newts breed or get into it, which will eate away the hony cōbs

* Flying from the signe of the waterish fish, [viz. because at the setting of the seven starres, Piscis riseth ouer against them.]

¶ Sets seeming to descend into the Ocean sea, and so more sorrowfull, or more sad by reason of the Winter showers which then begin.

* Anger is to them, [viz. to the bees.]

* They inspire poison into the bitings, [viz. they send poison into the places which they bite, or they poison the place bitten.]

¶ Short stings which can hardly be seene to be plucked farth.

* Darts.

* And putting [their] liues in the wound, [viz. leauing oft their stings in the wound, and then they die presently after, because with the sting, if they lose it, they lose some of their entrails.]

¶ Hard, because the bees get nothing that time, but onely spend.

¶ For [the time] to come, [viz. lest the bees die through lacke of food, or being discouraged flie away.]

* Minds or stomaches.

* And shall haue pitie of [their] broken matters.

* But who can doubt.

* To smoke [their hiues] with the smoke of thyme, with which the bees are much refreshed.

* Cut or take away the emptie waxe.

¶ The waxe that hath no hony in it.

* Emptie [viz. void, superfluous, unprofitable.]

* Stellio is taken for the lizard, or a beast like the lizard, hauing spots in the necke like starres.

* Vnknowne [viz. not perceined.]

* Eates vnto [or into.]

* Places to lie in [or neasts] are heaped vp to moathes, [or by moathes] viz.

[Pleias] * shunning the signe of waterish Piscis,

¶ Goeth downe more sad from heauen into the Winter waters.

a * The bees haue anger aboue measure: and being hurt * they breathe in poison with their biting, and also leaue blind * stings, hauing fastned them in the veins: * yea and lay downe [their] liues in the [verie] wound.

But if you feare a hard Winter, and will spare [for [the time] to come:

And shall haue pitie of [their] bruised * hearts * and [their] decayed estates:

* Who then would doubt * to perfume [their hiues] with thyme, and * pare away the * emptie waxe: for oftentimes * the newt * not knowne of, * eates away the hony combs, [and] * beds are

[are] made for moathes
which flie the light:

And also the droane
sitting * scotfree " at o-
thers meate,

Or else * the cruel hor-
net * thrusts in himselfe
with [his] vnequall wea-
pons:

Or [that] * direfull
kind * of moath; or [fi-
nally] " the spider * odi-
ous to *Minerva*, * hangs
[her] nets loose * in
the entrances [of the
hiues.]

* The emptier the bees
shall be, * so much the
more * eagerly all of
them * wil bestirre [them-
selues] to repaire " the
ruines * of [their] decay-
ed stocke.

And * will fill vp
[their] * hatches, and
" * weaue [their] barnes
with flowers.

b But if [their] bodies
" shall languish * by
[some] sore disease, (be-
cause life hath brought
[euen] our * misfortunes

S 2

vnto

moathes get into the hives and con-
sume all, or beetles.

* Free, [viz. idle, or partaker of no
office or worke with the other bees.

" Lining (as we speake) is another
man: trencher, [viz. on the labours of
the litle bees] * intermixeth himselfe.

* The sharpe [or stinging] hornet,
so called because nine of them (as is
said) will kill a man.

* Hath intermixed himselfe with
vnequall weapons, [viz. with his sting
far bigger then the stings of the bees.

* Vengible [or cruell.]

* Of worme breeding in hives.

" The spider is said to be enuied of
Minerva, because being a girle of
Lydia, she durst challenge *Minerva*
in spinning, and so was changed by
her into a spider.

* Enuied.

* Hath hanged her loose [or wide]
nets, [viz. her webs wherein the bees
are hanged.]

* In the doores or gates.

* By how much the bees shall be more
exhausted, [viz. drawne emptie of ho-
ny, or more emptied.]

* By so much.

* Sharply or fiercely.

* Will apply [themselves] to amend,
" The losses or damages.

* Of their kind, being slid, [viz.
spent or wasted.]

* Will fill together.

* Foros, hatches, [a metaphor bo-
rowed of mariners, who load their
ships with merchadize by the hatches.

" And make vp their combs with
waxe and like matter gathered from
flowers.

* Make like weavers worke.

" Shall pine away,

* With a sad, or sorrowfull disease.

* Chances.

And likewise moathes.

And also idle droanes
will get into it, which
will consume the pro-
vision of the litle bees.

Or hornets with their
cruell stings.

And finally spiders
will be bred there,
which will weaue and
spred their nets loose in
the mouthes of the
hives, to hang the bees
as they enter in.

Lastly he addes this
reason for the cleane
taking away of all the
emptie waxe. Because
the emptier the hives
shall be, the more ea-
gerly will the bees be-
stirre themselves to re-
paire their decayes, and
to fill vp their emptie
roomes.

b Then followeth a
third annoyance or enill
of bees, which is by dis-
ease, for that they vie
to be diseased as well as
other cattell.

Whereof he giueth
fixe signes, viz. where-
by to know that they
are sicke.

As first, that they wil
be then of a bad dustie
colour.

Secondly, they will
be of an vgly leannesse.

Thirdly, by their ca-
rying out of dead bees.

Fourthly, their hang-
ing together clunged
by their feete at the
mouth of their hives.

Fifthly, their lingring
in their hives, and sloth,
thorough famishment
or cold.

Sixthly, by their hea-
uie noise, humming in
a trailing manner, as oft
drawing their breath.

Which last signe is
illustrated by three si-
milituder: That their
noise is then as the
noise of the Southwind
in the woods.

Or as of the sea be-
ing troubled with her
rebounding waues.

* You may know now by signes not
doubtfull [viz. certaine or manifest.]

¶ So soone as they are sicke, they are
straightway of another colour [viz.
a bad colour]

¶ In them, [or the sicke bees are of
another colour.]

* Horrible [viz. ill favoured.]

¶ Marre [their]

* Countenance, or visage.

* Then they carry forth out of [their]
roofes [or houses] the bodies of [the
bees] wanting light, and leade [ad [or
sorrowfull] funerals or burials.

* Or they do hang, knit together by
[their] feete at the thresholds of their
hives.

¶ Clustered, or wrapped, or tangled
together.

¶ All of them linger [or loyter]

¶ In their hives, [as if it were shut
vp.]

* Famine or hunger.

* Through cold contracted or drawne
vpon them.

¶ Drawing out their noise weakly,
[or oft drawing their breath, as in
them that are readie to die, or more
broken.

¶ The South wind being cold or coole,
[viz. because it is cold, as all other
winds in their owne nature.

¶ Doth make a low noise in the woods,

* With [her] waues [or surges] flow-
ing backe againe.

vnto bees.)

(Which thing * you
may presently know by
vndoubted signes.)

¶ There is forthwith
another colour " to them
when they are sicke: an
* vgly leannesse doth " de-
forme [their] * looke:
* then carry they forth
the bodies of the dead
out of [their] hives, and
make dolefull funerals.

* Or they hang at the
entries of [their] hives
" clung by [their] feete.

Or else " they all abide
lingring within " in their
houses shut, both slug-
gish thorough * famish-
ment, and slothfull * by
cold which they haue
caught.

Then [their] sound is
heard more heauie, and
they hum " trailingly.

As sometimes " the
cold South wind " doth
sound in th' woods:

[Or] as the troubled sea
doth make a noise * with
[her] rebounding waues:

And

[And] as the * vehement fire sounds hollowly * in fornaces shut vp.

¶ Here now * I will aduise [you] to make sweet smells with the burning of Galbanum.

And [I would counsell you] * heartning them of your owne accord, * & recalling them being * faint, * vnto [their] acquainted food, to bring in [for them into their hives] honny * in troughes of reed.

* It shall likewise do them good to mingle herewith bruised gals and drie roses, or * new wine * boyled * thicke with good store of fire, * or bunches of raisins of the Sunne * of the Psithian vine.

And thyme * of Athens and strong smelling * centaury.

There is also a flower * in the medows, whereunto the husbandmen

S 3 haue

* Fierce [or scorching] fire burnes, making a hollow sound.

* The fornaces or ovens being shut vp.

* I will perswade [or counsell you] to burne odours of Galbanum [which is a kind of gum issuing out of a certaine herbe in the Summertime] viz. to smoke and perfume their hives with Galbanum.]

* Exhorting [viz. encouraging them [that is]

¶ To hearten and renewe your bees by seeding them with honny.

* And calling them.

* Weary or weak.

* Vnto their knowne nourishment or sustenance, [viz. to encourage them to labour againe.

¶ In redden chanelles or pipes.

* It shall profite [them] also to mingle [with the honny] the bruised taste of gals, [viz. the decoction of gals.

* New wine boyled to the halfe.

¶ Boyled till it be very thicke, or sod to a third part.

* Fat with much fire.

* Or bunches of grapes layed open [or dried well in the Sunne] gathered [from the Psithian vines

¶ Of the best vine or grape, [viz. to make another decoction]

* Of Cecropia.

¶ And a decoction made of thyme and centaury.

* Of this herbe are two kindes, the great and the small. The Physitians thinke the greater to be here understood.

¶ In meadow grounds.

¶ Which the husbandmen call Amellus, [as some thinke, of Mella a river in France, neare vnto which much of it groweth, [or rather a river of Lucania, as followeth after,

Or finally like a vehement fire sounding hollowly in close fornaces.

¶ Whereunto he aduise[n]t nine remedies.

As first, to perfume or smoke their hives with sweete smells, as by burning Galbanum, or the like.

Secondly to hearten them, by laying honny in troughes of reed for them to feed vpon, in the hives mouth, or before the hives.

Thirdly, to mingle with the honny the decoction of bruised gals.

Fourthly, to mixe therewith drie roses.

Fifthly, or to mingle with it new wine boyled thicke in stead of the former.

Sixthly, to lay them bunches of raisins of the Sunne of the best vines for the bees to suck vpon, or to make them decoctions thereof.

Seuenthly, decoctions made with thyme.

Eightly, Decoction of centaury.

The ninth and last by the decoction of the flower called Amello, which herbe the Poet describeth at large by sundry circumstances: As first, that it groweth in medowes.

Secondly that the husbandmen call it Amellus.

Thirdly, that it is an herbe easie to be found of them that seeke it.

In that first it sends forth many branches out of one roote.

And secondly for that the flower is of a golden colour, the leaues of a purple hue, somewhat like a blacke violet spread very thicke round about.

Thirdly, that the altars of their Gods were wont to be deckt with garlands made thereof.

Fourthly, it is set out by the taste, that it is sharpe in the mouth.

Fifthly by the place more particularly where shepheards vse to gather it, viz. in valleys wont to be mown, and specially neare vnto the river Mella, where it groweth plentifully.

Lastly he teacheth the manner of the decoction of it, to wit, by boyling the rootes thereof in the most odoriferous wine, and then to set it as meate for the weake bees in full crouches in the entrance of their hives.

* Easie to [men] seeking [it.]

* For it lifts vp [or shootes out.]

* A huge wood [viz. great store of stalks] and leaues or many branches out of one stalke or roote.
Al. Stocke.

" But the leaues are of a purple colour, somewhat like a blacke violet.

* But a purple colour.

" Shines somewhat darkishly.

* Which [leaues] are powred out very many round about, [viz. which grow very thicke about.

* Are oft adorned.

* Collars or chaines [viz. garlands] knit [or tied together with a threed.]

* In mowne valleys [viz. where no woods grow, or in meadows before they be mowne.]

* Flouds of Mella.

* Mella (as was said) is thought to be a river of France, or rather of Lucania, which is neare vnto Naples, where Virgil writ this worke, as Meyerinageth.

* In wine smelling sweete [or mixed with spices smelling sweet.]

* Bactrian.

* Wicker baskets or panniers [or other vessels, as trays, pipes, or the like.]

* In the doores.

haue giuen the name Amellus, an herbe * easie [to be found] of them that seeke [it.]

* For it sends vp * a mightie bush out of one Al. turfe.

[The flower] it selfe is of a colour like gold; * but a purple hue [as] of a blacke violet "shines somewhat in the leaues, * which are spread very thicke round about.

The altars of the Gods [* are] oft times deckt with * garlands made [thereof.]

The taste [of it] is sharpe in the mouth: shepheards do gather it * in valleys vsed to be mowne, and neare vnto the crooked * streames of * Mella.

Boyle the rootes hereof * in odoriferous * wine,

And set [the same as] meate [vnto the bees] in full * troughs * at the entrance [of the hives.]

d But

d But if all*the brood
shall faile any man of a
sudden,

* That he shall not
haue [some left] where-
of the stocke of a new
race may be supplied,

[It is] time " to lay
open also " the memo-
rable inuentions of ["A-
risteus"] the Arcadian
maister, * how corrupt
bloud hath oft times
brought foorth bees * in
bullockes newly killed.
I will dispatch * the
whole report [thereof,]
* rehearsing it at large
from the first begin-
ning.

For all the region
[from that part] where
* the fortunate people
of Canopus built by
Alexander, * bordereth
vpon [the riuer] Nilus,
overflowing as a stan-
ding pond with his
streames powred out,
* and is carried about
his grounds in painted
boates,

* The issue or stocke, &c. [viz. if
any mans bees shall die wholly.

* Neither shall he haue from whence
the kind of a new stocke [or brood]
may be recalled.

" To shew in like manner.

" The device of Aristaeus worth re-
membring.

" Aristaeus is said to haue bene king
of Arcadia, and the first finder out
of this inuention of repairing bees de-
cayed, and sundrie other concerning
bees.

* By what meanes foule [or vn-
cleane, or not pure] bloud.

* Bullockes being newly killed.

* All the same of it.

* Repeating [viz. fetching it] more
deeply from the first originall.

* The fortunate nation [viz. the
wealthy people] of Canopus Pellaus, a
cittie of Egypt neare Alexandria,
which Canopus, Alexander the great
built, and is called Pellaus, because
Alexander who built it, was borne in
Pella. vid Mein.

* Dwellecth neare vnto Nilus stan-
ding as a pond [his] streame being
powred out [or let out.]

* And [the people] is carried about
their countreys [or fields] in painted
brigandines, or gallies, [viz. for all
the time that the countrey is over-
flowed by Nilus, which is for almost
four score dayes, beginning at the ri-
sing of the dog-starre, watering and
sattening all their grounds. vid Mein,
& Ram.

is here meant, being neare vnto Canopus a litle land by one
of the seuen mouthes of Nilus. Which overflowing of Nilus
are thus set out: That they make that part of Egypt neare
thereto, for the time of the overflowing like a standing pond.
So that the people there are for that time faine to be carried
about their grounds and countrey in boates.

And

d After all this, now to-
wards the end of the
worke, he sheweth the
manner of the restoring
and repairing of bees
again. it all the whole
brood shall faile, viz. by
the purified bloud of
a beaſt.

To which purpose he
brings in a long fabu-
lous storie concerning
the memorable inuen-
tion of Aristaeus a king
of Arcadia, in finding
out this device of re-
storing bees, by the
bloud of a bullocke
newly killed.

Where he first vseth a
short exordium to a ve-
ry long narration: That
he will dispatch the
whole report hereof,
rehearsing it at large
fro the first beginning.

Then he enters into
the narration, first by
describing the place
where this was first in-
vented, viz. Canopus
Pellaus in Egypt, neare
the mouthes of Nilus,
where the bees being
utterly lost by the over-
flowings of Nilus, were
repaired by this device.

Ramus and Frischlin
do take it that Alexan-
dria built by Alexander,

And secondly the place is more particularly set out to be; where Nilus turning downward from Ethiopia, washeth vpon the countries neare vnto the warlike Persian.

And where by the mud which it leaves behind it, it makes Egypt fruitfull.

And so rushing downward, deuides it selfe into 7 diuers mouthes, whereby it is emptied into the sea.

Euen all that region vpon the occasion of this experiment, relies vpon this art for the repairing of their bees. And so he proceeds vnto a full description of this art it selfe. First for the place where this feate may be wrought: That there must be a place made streight of purpose with walls.

And couered close with narrow rooffe tiles.

Which place must haue foure windowes, whereby to let in the light aslope downward from the foure winds.

Secondly for the matter, that there must be a bullocke of two yeares old, taken for this purpose.

And whence.

Bending downward, melnigh from, &c.

The Ethiopians, not the East Indians. See heretof Mein. and Ramus.

Vrgeth [or presseth on, or cometh neare vnto, or troubleth.]

The neare places of Persia, [viz. the places not farre off from Persia.]

Wearing a quinner, [viz. louing archerie.]

And maketh fruitfull Egypt being greene, [viz. more greene then other countries through this ouerflowing of Nilus.]

With the blacke mud which it leaueth behind it when it hath ouerflowne.

Diuides it selfe into seuen diuers mouthes, whereby it is emptied into the sea.

Doth lay her safetie, [viz. for the preserving of her bees in this art of the repairing of them.]

Sure experience of this skill or practise of repairing bees.

First a very litle place.

Roome.

Drawne together [or made streights or narrow] for the same vses.

They presse this place, [viz. they make it close] with a rooffe tile of a narrow rooffe.

They adde.

With an oblique [viz. thwart or slope] light, [that is, not full oneright but descending downwards.]

Then a calfe now crooking his hornes in his two yeare old forehead is sought for this purpose.

And where [the same] river * turning downward * all along from the [swartie] coloured Indians, * washeth vpon * the countries neare vnto the Persian * armed with bowes & arrowes, * and maketh greene Egypt fruitfull * with his blacke sand: and rushing downe doth run abroad into seuen diuers mouthes.

[Euen all that region] * doth repose her certain * safetie in this art.

* First of all a little place and * streightned for that same vse is chosen out. * This they make close with narrow rooffe tiles and with strait walls. And * they make foure windowes * with the light let in aslope from the foure winds.

* Then a bullocke of two yeres old, beginning now to bend his hornes is sought.

* His

His *two nostrils and the breath of his mouth are stopt, although he struggle exceedingly, and [his] *fleshie parts *being bruised *throughout his whole hide *are all dissolved whilst he is killed with bangs.

So they do leaue him *lying in the inclosed place, *and lay peeces of boughes vnderneath his ribs, [and also] thyme and *Al. Greene* "Casia.

* This feate is done whenas the West winds do first begin to moue the waters;

Before the * meadow grounds be red with new colours, [and] before that the chattering swallow bangesh vp her nest in the rafters [of the house.]

In the meane time [his] moisture being made warme in [his] tender bones waxeth hote; and liuing creatures so

T

be

They stop his nostrils and his breath, though he struggle much, and kill him with bruising in flesh throughout his whole hide.

* The double nostrils, [viz both the nostrils] are stopped and the breath of the mouth is stopped so this [bullocke] striving against it [or struggling] much.

* Bowels [viz all his inward parts.]

* Beaten.

* Throughout his hide being whole, [viz remaining whole.]

* Are vnloosed [to him] being killed with strokes or blowes.

* Put.

* In the place shut vp.

* And put vnder his ribs branchie fragments [viz peeces of branches or boughes of trees.]

Al. Fresh, recentes, [viz newly gathered.]

* Of Casia see before.

* This thing is done [or effected] the West windes first driving forward, [viz shawing or stirring] the waves, [that is, in the first beginning of the Spring.]

* Medowes.

* Before the coming, or at least before the building of the swallow.

* In the meane while.

* The blood being warmed in the bones all bruised, [viz by the means of the time and place.]

Which bullock must be strangled by stopping his nostrils and mouth.

And all his flesh within his hide must be beuiled with blowes & bangs.

Atula pro mulem.

Thirdly, that he must be left lying in the place so inclosed with peeces of greene boughes, and also store of thyme and casia newly gathered vnderneath him.

Fourthly, it is described by the time when it is to be done, viz in the beginning of the Spring, which is set out by twodie other circumstances, as first, when the West winds begin to blow.

Secondly, before the meadow grounds be decked with flowers.

Thirdly, before the building of the swallow.

After, followeth the event hercof, that the moisture of the bullocke thus waxing hote and putrifying, by the means aforesaid, liuing creatures will appeare in a marvellous multitude and manner, without seeme at first like little wormes.

By and by they will
flicker as with wings.

After receiving more
liveliness from the
thinne aire,

They burst out of
the hide abundantly;
which bursting out of
them in such an admi-
rable number, is illu-
strated by two simili-
tudes.

That they powre out
as thicke as drops of
raine out of the clouds
in a great Summer
shower:

Or as the shafts are
sent out of the bowes
when the Parthians
give the first onset in
battell.

Here the Poet to
procure more attentio
to that which follow-
eth, turns his speech
vnto the Muses, and in-
uocates them to helpe
him in finding out and
relating this great mat-
ter; what God inuented
this skill.

From whence this
new experience came.

Then he proceeds to
his long narration con-
cerning Aristeus, and
the recoverie of his bees.

How he went vnto his mother Cy-
rene a Nymph for advice, who sent him to Proteus a God of
the sea, of whom he learned this art. Where first he describes
Aristeus by his calling, that he was a shepheard; viz. a great
master of husbandry, chiefly of bees; and secondly by his
country, Tempe, those pleasant fields of Thessaly, neare the
riuer Peneus; and thirdly, in that he hauing lost his bees by
sickness and by famishment, did quite forsake that his plea-
sant country.

" In wonderfull sorts.

* Manners.

* Cut short [viz. as it were maimed
and vnperfect] of their feete like little
wormes.

* And by and by making a noise, as
it were, with fins, or wings.

* Pens or fethers, Al. with fins.

* Are mixed.

* And catch in thin aire, [viz. ga-
ther vitall spirits or life.]

" A vehement shower powred out of
the clouds in the Summer time.

" Arrowes, * [are sent out]

* The sinew, [viz. the bow-string
which was wont to be made of si-
nerves] druing [them.]

* If at any time [viz. whensoever]
the light Parthians enter their first
battels, [viz. conflicts or skirmishes
with their enemies.]

" Oh ye daughters of Iupiter, who re-
member all things.

" Hath inuented or found out.

" Found out this skill or cunning.

* Art.

" Upon what occasion.

" Practise or triall.

" The great husband Aristeus being
skilfull about cattell, trees and bees, as
followeth after.

* Flying from,

* The Peneian Tempe, [viz. Tempe
neare the riuer Peneus in Thessaly,
running betweene Ossa and Olympus.

be scene " in maruellous
* manner,

* Lacking [their] feete
at first, * and straight-
way flickering [as] with
* wings,

* Are mingled toge-
ther, * and take in thinne
aire more and more, vn-
till they haue burst [out
of the hide] euen as a
" shower powred out of
Summer clouds, or as
the " shafts * out of the
bow,

* If at any time the
Parthians light of foote
do give the first onset.

g " Oh [ye] Muses,
[tell me] what God
[hath beaten out] this
[art,] who hath " beat out
this * skill for vs.

* From whence this
new " experience of men
hath taken her begin-
ning.

The " shepheard A-
risteus " forsaking quite
" the pleasant fields of
" Thessaly named Tempe
neare the riuer Peneus,
hauing

* Hauing lost [his] bees
(as the report goeth) by
"sicknesse and by" famish-
ment,

Stood * pensue at the
sacred head of the * vr-
most part of [this] ri-
uer,

Complaining * much,
and speaking to * [his]
mother in his sort:

Mother Cyrene, * mo-
ther [mine,] * who dwel-
lest in * the deepest bot-
tomes " of this same
" gulfe, why hast thou
* bred me [comming]
of the noble lineage of
the Gods, (if so be that
" *Thymbraus Apollo* be
my father as thou sayest,)
* [to be] hated of the
heavenly destinies? or
whither [is] * thy loue
of vs^a driuen * from thee?
why didst thou bid me
" t' hope for heauen?

* Loe also I do leaue
(although * thou be my
mother) this very honour
of [my] mortall life,
which [my] * carefull

T 2 kee-

* [His] bees being lost (as the same
[u]) by, &c. [or when his bees were
lost.]

" Diseases comming of famishment.
Hysteron proteron.

" Hunger.

* Sad.

* *Vtmost* river, [viz. at the foun-
taine of Penens.

* Many things.

* [His] parent in this voice [or
speech.]

* [My] mother.

* Which holdest, [viz. inhabitest.]

* The lowest bottomes or place; of
&c.

" *Cyrene* was thought to dwell in a
caue of *Pindus*, whence *Penens*
springs, there to be worshipped as a
Nymph or Goddesse.

" *Riuer.*

* Begotten me being odious to the fates

" *Apollo* was called *Thymbraus*, ei-
ther of *Thymbra* a towne of *Phry-*
gia, where was great store of the
herbe *Thymbra*, viz. *Sauorie*; or of
Thymber a riuer of *Troas*, neare
which *Apollo* had a Temple.

* Being odious to the fates, [viz.
that I should line enuied or odious to
the Gods.]

" The loue wherewith thou wast
wont to loue vs.

" Departed.

* To thee.

" To hope to be receined into the
number of the Gods.

* Behold or see also.

* Thee being [my] mother.

* *Wistie custodie.*

And went to the head
of the riuer *Penens*;
where standing verie
pensue at that sacred
fountaine, he makes
a grievous complaint
vnto his mother *Cyrene*.
Speaking in this ma-
ner as followeth, in the
words of the Poet.

Mother *Cyrene*, &c.

Where first he calls
his mother by her
name; and secondly de-
scribes her by her ha-
bitation, that she dwelt
in the deepest bottomes
of that riuer.

Secondly he aggra-
uates his complaint by
the wrong which she
had done him; that she
had bred him, and that
of the noble lineage of
the Gods, (if *Apollo* was
his father, as she said)
yet to live enuied of
the Gods or fates.

And so expostulates
with her, asking what
was become of her
loue towards him, and
why she had put him
in hope to be receined
into the number of the
Gods, or to line that
beauenly life, seeing
he could not be per-
mitted the honour of
this mortall life, which
he had attained by his
owne wisdom, industry
and experience in his
carefull ordering both
of cattell and fruites.

And after he wish-
eth her, if she enuied
his prosperous estate,
that she should then de-
stroy all the fruites and
hopes of his labours, as
if plucking them vp with
her owne hands.

That she would con-
sume with fire all his
cattell, corne, and store.

Yea that she would
burne vp his plants, and
destroy his vines if she
was weary of his praise.

h The Poet having
thus described *Aristeus*
and his complaint, de-
scends to the Nymph
Cyrene the mother of
Aristeus, and her an-
swer: wherein first he
sheweth how she per-
ceiued a dolefull voice,
and then describes her
both by the place
where she was, viz. in her
bedchamber, vnder the
deep riuer *Peneus*; and
also by her attendants;
the Nymphs round a-
bout her. Which
Nymphs are againe set
out by their work, that
they tooled Milesian
wooll of a deepe glas-
sie colour; and by their
names; to wit, *Drymo*,
Zanthe, *Ligea*, *Philodoce*:
and these likewise
commended by their
beautie in their haire,
viz. having their faire
haire spread about their
white neckes.

* Had beaten out to me, [viz. had
invented or provided for me,] trying
all things.

h My fruitfull trees, [viz. destroy all
the fruites and hopes of my labours.

h Set fire vpon my stalls of cattell, or
roomes of store, [viz. burne vp all my
cattell and store.]

* Kill [viz. waste] [my] harvests or
graine.

* Moue [thy] strong tw. bill, axe, or
vinehook into my vines.

* If so great tediousnesse [or wearie-
nesse] of my praise haue taken thee,
[viz. taken hold vpon thee,] or if it
irke thee of my praise.

h A dolefull noise, [viz. the complaint
of her sonne *Aristeus*.

* The Nymphs [standing] about
her.

h Caried.

* Milesian fleeces [viz. of the citie
Miletum.]

* Counterfeited.

* With a full colour of glasse.

Al. A Saturan colour, of *Saturum* a
citie neare *Tarent*, where such colours
were much died.

* For the reason of these names see
Ramus com. on this place.

* Being poured out [or spread] in re-
gard of [their] bright haire [or locks]
by [or about] their white necks.

h Gay, or gallant.

keeping both of fruites &
cattell, * had beaten out
to me, making triall of
all things.

But go to, and thou
thy selfe plucke vp * my
happy woods with [thine
owne] hand.

* Bring mischieuous
fire to my stalls [of cat-
tell] and * destroy my
corne.

Burne vp [my] plants
and * thrust thy strong
two edged hooke into
[my] vines.

* If thou be so wearie
of my praise.

h But [his] mother
perceiued * a [mournfull]
sound in [her] bedcham-
ber vnder [the bottome]
of the deepe riuer: * the
Nymphs about her * too-
led * Milesian wooll * di-
ed * Al. in a deepe glasse
colour.

Both: [the Nymph]
* *Drymo* and also *Zanthe*,
and *Lygea* and *Philodoce*,
* hauing [their] * faire
haire spread about their
white

white neckes.

Nesee [likewise] and
Spio, and eke *Thalia* and
Cymodoce,

And also *Cydippo** and
yellow haired *Lycorias*:
the one of them a vir-
gin,

* The other hauing
then first felt the pangs
" of bearing child.

And *Clio* and *Beroe*
[her] sister, both of them
the daughters of *Ocea-
nus*.

Both of them* cloth'd
in gold,* and in spotted
skins [of hinds.].

* And in like manner
Ephyre and also *Opis*,* *A-
sia* [and] *Deiopia*,

And *Arethusa* very
swift,* hauing at length
layed away her shafts.

* Amongst which, *Cly-
mene** told* the idle care
of *Vulcan*,* the craftie
fleights of *Mars*, and
their* pleasant thefts.

* And numbred vp
the thicke and three-
fold loues of th' Gods,

T 3

" [c-

* And yellow *Lycorias*, [viz. *Lycorias*
with her golden lockes.

* Th' other then first hauing tried by
experience the labours [or trauels] of
Lucina. By *Lucina* is vnderstood *Iu-
no* or *Diana*, so called because they
two ruled the trauell of women, and
helped in bringing the chuld to light.

* Girded in with gold.

* And with painted skins, [viz. gar-
ments or girdles made of speckled
Deere skins.

* And also.

* And *Deiopia* of *Asia* [or *Asia*
Goddeslike.]

* Her shafts being layed away at
last, [viz. after that she had layed
away her shafts, and left off her hunt-
ing.]

* Amongst which [Nymphs] [the
Nymph] *Clymene*

* Shewed [or related] viz. sang of,

* The vaine [or needlesse] care of
Vulcan.

* The decoits of *Mars*. Hereof see
Ouids Met.

* Sweet thefts, [viz. stolne delights]
betweene *Mars* and *Venus*.

" where the Poet counts adulterie
theft.

* And *Clymene* numbred the thicke
loues.

And with these *Ne-
sea*, *Spio*, *Thalia*, *Cymo-
doce*, *Cydippe* and *Lycor-
ias*, which two last are
noted, that one of them
was a virgin:

The other of them
hauing had one onely
child.

Vnto these are added
Clio and *Beroe*, which
two are honoured by
their descent, that they
were the daughters of
Oceanus.

And also by their at-
tire, that they were clo-
thed in gold, and spot-
ted skins.

With these in like
manner are numbred
others, as *Ephyre*, *Opis*,
Asia and *Deiopia*.

And also *Arethusa*,
who is commended for
her swiftnesse, hauing
layed away her shafts
wherewith she pursued
the chalc.

And amongst them
all *Clymene*, who told
them merrie tales to
passe away the time, &
make their work more
pleasant. Of which tales
some few are noted, to
giue a taste to the rest.

i But here the Poet returns to declare the effect of *Aristeus* moane, that thogh the Nymphs were caught with much delight, whilst they were spinning, through the pleasantesse of her discourse and her pretie tales, yet the dolefull moan of *Aristeus* pierst into his mothers cares.

And that all the Nymphes sitting on their glasse seates were much amazed therewith.

And thirdly how *Arethusa* looking forth before her other sisters to know the noise and what it meant, lift vp her golden head about the top of the water.

And that she perceiving what it was, thogh standing a far off, spake vnto her sister *Cyrene*, (who was exceedingly affrighted at the dolefull moane) & shewed her the whole matter.

How her son *Aristeus* who was her greatest care, being very sad for her cause, stood weeping at the riuer side, & called her cruell.

Wherunto the answer of *Cyrene* his mother

is adioyned, and first is set downe a preparatiō to her speech: How she being smitten with a new feare, returned againe this answer vnto *Arethusa*: That she should go and bring him in vnto her. That it might be lawfull for him to approach and enter within the thresholds of the Gods, sith he was the sonne of a Nymph and of a God.

" From the beginning of the world.
Metam. 1.

* With which verse.

* Caught or taken [with delight.]

* Whilst they roll downe or twist the soft yarne with their spindles.

* The mourning of *Aristeus* enforced [or entered violently into] his mothers cares.

* From [their] glasse seates.

" Their seates being bright like glasse [as water which is shining, that it may be discerned thorough.]

" Shining head, or golden head.

* From the vppermost waue, [viz. the vppermost part of the water.

* Waue.

* And farre off.

* Exceedingly terrified.

* By so great a groane, [viz. pitifull mourning.

* To [or for thee.]

* Waue, [viz. at the side of [the riuer] *Peneus*.

* Smitten in regard of her minde.
Synecch. " Astonished.

* To this [*Arethusa*].

" [euen] from the Chaos.

i * With which discourse the Nymphs being * caught * whilst that they spin, * the dolefull moane of *Aristeus* pierst into his mothers cares, and all the Nymphes were amazed * [sitting on] " [their] glasse seates; but *Arethusa*, looking forth before her other sisters, lift vp [her] " yellow head * about the top of the * water.

* And being farre off [thus she spake,] Oh sister *Cyrene*, * affrighted not without [iust] cause, * for so great a wailing: *Aristeus* himself, thy greatest care, sad * for thy sake, stands weeping at the * waues of *Peneus* [thy] father, and calls thee cruel by name.

The mother * " smitten in her mind with a new feare, saith * to her, Go to, bring [him hither] bring him vnto vs, [it may

may be] "lawfull for him
to touch the thresholds
of the Gods: [and] with-
all the commands the
deepe riuers "to depart
all abroad where the
yong man *should enter
in. But the *water stood
round about "bowed af-
ter the manner of a hill.

"And entertained [him]
in her vast bosome, and
sent [him] vnderneath
the "riuier.

& And now *admiring
his mothers house and
her watery *realmes,

And also the "lakes
shut vp in caues, and the
"founding groines,

He went [forward,]
and being astonied at the
"mightie mouing of the
waters,

"Beheld all the riuers
*flowing vnder the "great
earth, both Phasis and
Euxis,

And th "head from
whence the deepe Euxi-
peus first "bursts forth
[and shewes] it selfe.

* From

" For him [because he was the sonne
of a God and of a Nymph.]

" To auoide, or giue place, [viz. so
make a way.

* Should bring in his steps, [or the
going of the yong man might bring
him in.

* The wane.

" Crooked [or bowed crooke] into the
face [viz. after the maner or fashion
of a mountaine or hill.

" And receiued him in her huge cha-
nell.

" Streame.

* Maruelling [or wondering] at the
house of his mother which had bred
him.

* Kingdomes.

* And [admiring] the lakes, [viz.
standing ponds or meeres, the recep-
tacles of the fountains or from whence
the heads of diuers riuers issued.

" Those are faim'd to be the Thea-
ters of the Nymphes.

" Huge motion or tumbling.

* And did behold.

* Sliding.

" Large or spacious.

" Issues forth.

A. Snatcheth forth it selfe.

And withall how she
commanded the wa-
ters to depart, and to
make way where her
sonne should enter in.
How thereupon the
waters obeyed, stood
about him,

And receiued him
accordingly, and sent
him vnderneath the ri-
uer vnto his mothers
house.

Then the Poet shewes
his wondering at the
things he saw in this his
passage amongst the
waters. How he admi-
red his mothers house,
her watery realmes, the
great standing ponds
within the ground, from
whence the fountains
and diuers riuers issued,
and also how he won-
dered at the founding
groines.

How he still going
forward, was astonied
at the huge tumbling
of the waters, and at the
great riuers flowing vnder-
neath the earth.

At Phasis and Euxis.

And to behold the
heads of diuers great
riuers, as both of the
deepe river Euxis,

And also of the ancient river Tiber.

And so likewise the head of Anio, of Hipanis, Caicus & Eridanus. Which three rivers are set forth by their several circumstances. As Hipanis for making a great sound, running amongst stones: Caicus flowing out of Mysia.

Eridanus, that it hath two golden hornes in a bulls face.

And that it floweth most violently into the sea through the fertile fields.

Then followeth a second part of the narration of the manner of his receiving into his mothers house, and entertainment there; and also his sending voto Proseus for his entertainment. Now after he was entred into his mothers house, (which is described that it was roofed over with hanging pumish stone,) and after that she knew that the cause of her sons weeping might easily be remedied, the Nymphs which attended vpon her (each in their order,) some of them brought him sweet water for his hands,

And fine towels to wipe withall.

Others of them furnish the table with dainties,

* From whence.

" The ancient river Tiber [doth burst forth.]

" Anio a river neare Tibur.

* Sounding as amongst stones, [viz. roughly and vehemently,] Saxosum pro Saxo &.

" Caicus a river of Phrygia, coming out of Mysia.

* And Eridanus being golden [in regard of his] double hornes in [or with] a bulls countenance, Synece.

It seemeth to be called golden, either in regard of the signs in heaven so called, golden with starres: or for the riches of it by the castell feeding on the banks thereof; or the townes and cities neare vnto it. And it is said to be bull faced, for the roaring or violence thereof. It is now called Padus.

* Then which [river.]

* Flowes in [or runnes] more violent into the purple sea thorough the fat well tilled fields.

" The Adriaticall sea called purple for the blacknesse, in regard of the depth. The sea is commonly called eceruleum, viz. azure, or skie coloured.

* After that [it was] thoroughly come [of him] into the roofes, [viz. vnder the roofes] of the bed-chamber hanging with pumish stone, [viz. being of pumish stone hanging over their heads.]

* Vaine [viz. hurtfull to him, and which might be helped.]

* [Her] naturall sisters giue liquid fountaines to [his] hands in order, [viz. each in order, or many of them attending in order.]

" And bring him fine towels.

* The naps shorne.

* Loade.

* Meats or delicacies.

* From what place " father Tiberine, and from whence the streams of " Anien [do come.]

And Hipanis * making a great sound amongst the stones, and " Caicus flowing out of Mysia.

* And eke Eridanus hauing two golden hornes in a bulls face: * then which not any other river * flowes more violently thorough the fertile fields into " the purple sea.

After that he was come vnder the rooffe of the bed-chamber [of his mother Cyrene] hanging all with pumish stone, and [that] Cyrene knew the * needlesse weeping of [her] sonne: * [her] sister Nymphes giue in order faire spring water for his hands, " and bring [him] towels with * the nap shorne off.

Part [of them] * furnish the tables with dainties: * and

* and oft do fill the cups:
* the altars waxe full
sweete with fiers of Pan-
chean wood.

And [then his] mo-
ther [said,] Take thou
these cups of * Lydian
wine,

* Let vs offer to God
Oceanus, quoth she. * And
herewith she prayes both
vnto * Oceanus the father
of all things, and to the
Nymphs [her] sisters,

* A hundred [of
them] which [keepe]
the woods, [and also] an
hundred which keep the
riuers.

* Thrice did she sprin-
kle the burning fire with
pure sweete wine,

Thrice the flame be-
ing ynderneath, flasht
backe againe to th' top
of the house.

With which luckie
signe she confirming
hanging began thus.

* There is a Prophet
of the sea * in the Car-
pathian gulf,

10 V [Cal-

* And set againe full pots.

* The altars grow great with Pan-
chean fiers, [viz. with fiers of sweete
wood or of frankincense of Panchea
a countrey in Arabia where is store
thereof.

|| Are incensed, or haue great store of
frankincense burnt on them.

|| Pots, goblets, or sacrificing cups.

* Meonian wine.

* Let vs sacrifice or touch lightly.

* Together.

* Oceanus the great God of the sea,
sonne to Caelum and Pesta.

|| The Poet follows the opinion of
them which thought all things to be
made of the water.

* A hundred [whereof there are]
which, &c.

|| Are Goddesses of the woods, a hun-
dred of the riuers.

* She poured [or all so sprinkled] a-
bout thrise the burning fire with li-
quid Nectar, [viz. that excellent
drinke of the Gods.

* Pesta the Goddess of the fire, put
for fire.

|| Under the wine cask on, it flasht
backe to the top of the house.

|| She assuring her selfe, as being in-
spired by Oceanus, began to speake
thus.

* Of Neptune.

* In the gulfes of the Carpathian sea,
which is so named of an Ile betwixt
Rhodes and Crete, called Carpathus.

* That there was a Prophet of Neptune in the Carpathian sea,

from for his going and seeking vnto Proteus, as followeth.

and oft fill the cups.

m For his sending to
Proteus, the Poet shew-
eth what holy rites were
vied. How the Nymphs
first burnt vpon the al-
tars great store of in-
cense made with sweet
Panchean wood.

And then how his
mother filling certaine
sacrificing cups of Ly-
dian wine, incites him
to offer to Oceanus the
great God of the sea.

And how withall she
prayes both vnto that
great Oceanus, whom
she calls the father of
all things, and to the
Nymphs her sisters.

Which sister Nymphs
are, delisted by their
number and their chan-
ges; that a hundred of
them kept the woods,
and another hundred
kept the riuers.

And thrise how she
thrise sprinkled the fire
vpon the altars with
most pure Nectar.

Finally, how the flame
thereof flasht vp three
times to the top of the
house.

With which good
signe of happy successe
she confirming & assu-
ring her selfe, as if she
had been inspired by the
spirit of Oceanus, began
to direct her son Ari-

stus for his going and seeking vnto Proteus, as followeth.

Who's name was the
skie coloured Proteus,
which Prophet esd to
be caried over the sea
on fishes backs.

And in a chariot drawn
by two footed horses.

How this Prophet
was at this time gone
to view the ports of
Emathia and his coun-
trei Palene.

And how for his di-
vine knowledge the ve-
ry Nymphs did adore
him, and even Nereus
that ancient God of the
sea did honour him, for
that he foreknew all
things both past, pre-
sent, and to come.

Then for the confir-
mation hereof, he gives
the reason of his divine
knowledge. That it se-
emed good to Neptune
thus to grace him ther-
with, for his good ser-
vice done unto him, in
tending of his herds
of cattell, to wit, both
his sea-cattell and all o-
ther monsters of the
sea.

After the shewer him
the manner how he must
confest with this Pro-
phet: That first he must
bind him before he ask
any question of him, to
the end that he might
be more speedily
made knowen unto
him the cause of the
disease of his bees.

¶ Proteus of the colour of the sea.

¶ Swims over the huge sea.

¶ By fishes.

¶ And with a chariot of two footed
horses ioyned [or tied thereunto] viz.
with a chariot tied to the horses.

¶ The Gods of the sea were fained to
be of the forepart horses, fishes of the
hinder.

¶ He now hath visited againe the ha-
uens of Emathia.

¶ Emathia is taken for Thessaly,
wherein Proteus is said to have reig-
ned first.

¶ Both the Nymphs do worship him,
and also the great aged Nereus [who
is the father of the Nymphes] [doth
worship him.]

¶ Nereus a God of the sea.

¶ That Proteus.

¶ Hath knowne all things.

¶ Or which may be drawne on, [or
prolonged] to come by and by [or here-
after.]

¶ To Neptunes grace.

¶ By these monstrous heards, he
meanes the huge fishes and sea mon-
sters, as whales and the like.

¶ Filthy, [viz. ugly, great]

¶ Under the gulfe, [viz. in the depth
of the seas.]

¶ My sonne, this [Prophet Proteus]
is to be caught of thee before with
bonds, [viz. thou must bind him first
because he will tell thee nothing, but
being enforced]

¶ Dispatch readily.

¶ All the cause of the disease.

[Called] the skie co-
loured Proteus; who
measures out the great
sea * [borne vpon] fishes
backs,

* And in a chariot
drawne * by two footed
horses.

* He is now gone to
renew the ports of * E-
mathia, and [his] coun-
trei Palene. * Him do
the Nymphs adore, and
ancient * Nereus himself,
for * [that] Prophet
* knoweth all things,

Which are, which
haue bene, [and] * which
may be protracted to
come ere long.

Because it hath so see-
med good * to Neptune,
whose * monstrous heards
of cattell, and * huge sea-
cattell he feeds * under-
neath the gulfe.

* This [Prophet]
[my] sonne is to be
bound of thee before
[thou] aske him * any
thing [that he may] * spec-
dily tell thee * every cause
of

of the diseases [of thy
bees,] * and may giue
thee good successe.

For [¶] he will not giue
[thee] any precepts with-
out * constraint; neither
shalt thou * moue him
* by intreatie. * Lay hard
hands and bonds vpon
him being caught: [¶] His
deceits about these things
* will at length be vtterly
frustrate.

* I my selfe [about
the noone-tide] [¶] whenas
the Sunne hath kindled
[his] middle heate,

When the herbes * are
thirstie, and the shadow
is more [¶] welcome to the
cattell,

Will bring thee into
the secret [places] of th'
old man, * *Al.* whither
he being wearie, * doth
retire himselfe from the
waues; that thou mayest
easily [¶] set vpon him * ly-
ing fast asleepe.

^p But when thou shalt
hold [him] * taken with
hands and bands,

V 2 Then

* And may prosper the euents [or fal-
ling out of things.]

[¶] He will not tell thee any thing.

* Force.

* Bow him.

* Stretch out hard force [or vio-
lence] to [him] taken.

[¶] His subtill deuices about, &c.

* Shall be broken [as] vaine at
length, [viz. that he will tell thee]

* I my selfe will leade thee into the
secret places [or walkes] of the old
man, [viz. Proteus.]

[¶] Whenas the Sun doth parch in the
middle of the day.

* Do thirst [or parch, as crying for
water.]

[¶] Pleasant or delight some.

[¶] Gods of the sea are fained to be old
men and gray haired, because of the
foame of the sea.

* *Al.* Whither he being wearied of
the waues, or with the water.

* Doth receiue or betake himselfe.

[¶] Come vpon him.

* Lying in sleepe,

* Caught with.

come vpon him of a sudden, lying fast asleep. ^p And here
she rehearseth againe the maner how her son should inforce
him, when he had caught him. That he must hold him fast

And grant him good
successe for the repai-
ring of them.

Because he would not
teach him any thing
but by constraint.

For that he could not
moue him by any in-
treatie.

And therefore she ad-
uiseeth to catch him of
a sudden, and to bind
him by force.

And then howsoeuer
he would for a time vs-
undry deceits to escape
his bonds, yet at length
all his shifts would be
frustrate, and he should
certainly preuaile.

Also to this purpose
she promisseth that she
her selfe will conduct
him to the very place
where he may finde
Proteus asleepe. That
about the noone time
of the day, when as the
Sunne is most hote, so
that the herbes begin to
parch, and that the cat-
tell seeke after the sha-
dow to stand vnder, to
saue them from the
heate, she would guide
him to the secret place
of this old man. ^p
Whither he being wea-
ried by reason of his
age & toying amongst
the waues, retires him-
selfe to rest.

That so he might
come vpon him of a sudden, lying fast asleep. ^p And here
she rehearseth againe the maner how her son should inforce
him, when he had caught him. That he must hold him fast

and binde him sure, he
cause he would change
himselfe into diuers
shapes, to the end to
delude him, or to af-
fright him, so to caute
him to let him go.

That he would be
turned of a sudden into
a swine, and to a blacke
tiger.

Likewile into a scaly
dragon.

And into a fierce lion-
nesse.

Or else he would
seeme like a flame of
fire, making a crack-
ling noise to escape out
of his bonds.

Or to slip away into
the water.

Against all which
she forewarneth him,
to looke well to it, that
the more he should so
change himselfe, he
should tie and hold him
so much the harder,

Vntill he come vnto
his right shape againe,
as he was at the first.

" *Showes or likenesses.*

* *Mouthes.*

* *For he will be made suddenly a
horrible [or dreadfull] swine.*

" *A cruell tiger.*

" *A dragon full of scales.*

" *A she lion.*

* *With a necke of a deepe yellow shi-
ning like gold.*

* *Or else he will giue a sharpe [or
shrill] sound of a flame of fire.*

* *Fall out, [viz. get away.]*

* *Or sliding away, he will go into the
thin waters.*

* *But by how much more he shall
turne himselfe.*

" *Change.*

* *Formes.*

* *My sonne stretch more, by so much
the bands holding him fast.*

* *What a one thou hast seene him.*

* *Couered.*

* *With sleepe begun, [or [his] sleepe
begun] [viz. beginning to sleepe.*

Then diuers " shapes
will delude [thee,] and
* faces of wilde beasts;
* for he will be of a sud-
den a rough bristled
swine, and a " blacke ti-
ger,

And also " a scaly dra-
gon " and a lionesse
* with a tawnie yellow
necke:

* Or else he will giue
forth a crackling noise
of fire: and so he will
* escape out of [thy]
bands; * or slipping a-
side [from thee] he will
go quite away into the
thin waters.

* But how much more
he " turnes himselfe into
all * shapes:

* So much the more
(my sonne) tie hard
his bands to hold him
fast:

Vntill he shall be such
a one, his bodie being
changed [againe,] * as
thou sawest him, when he
* closed [his] eyes * be-
ginning first to sleepe.

" These

g " These things she
 * spake, " and * cast a-
 broad * a pure odour of
 r " Ambrosia,

* Wherewith she Al.
 sok'r the bodie of [her]
 sonne throughout : but
 * a sweete sent blew to
 him ; hauing his haire
 neatly drest,

And " an able vigour
 * entred into [his] lims.
 s There is " a huge caue
 in the side * of a hill ea-
 ten all away, whereinto
 " very much water * is dri-
 uen by the wind, * and
 parts it selfe into reflow-
 ing creakes,

* [Which] sometime
 [was] a most safe har-
 bour for sea-men caught
 [by tempest.]

* Within [it] doth
 Proteus * close himselfe
 with the * couer of a
 * huge great stone.

* Here doth the
 Nymph [Cyrene] place
 the yong man turned
 from the light, " with-
 in the lurking holes :

V 3

[and]

" Thus she spake.

* Said.

" And [withall]

* Powred abroad.

* A liquid smell [or sanour, or iuyce.]

r " By Ambrosia is either meant an
 herbe commonly called Oke of Ierusa-
 lem, or Oke of Paradise, or else it is
 taken for the meate of the Gods, as
 usually in the Poets, like as Nectar is
 the drinke of the Gods.

* With which she powred [or wet]
 throughout the whole bodie of [her]
 sonne.

Al. Thoroughly annointed, or led tho-
 roughout.

* A sweete winde [or blast] brea-
 thed vnto him, his haire being com-
 posed, [viz. combed, and neatly set in
 order.]

" A liuely ablenesse.

* Came.

" A mightie great ho'e.

* Of a mountaine all eaten away
 [with the waters.]

" Great store of water.

* Is gathered by the wind.

* And [the waue] doth cut or deuide
 it selfe into bosomes brought backe,
 [viz. hollow turnings of water banks,
 where the water is beate backe.]

* In time past a most safe standing
 [or rode] to the mariners being cat-
 ched.

* Within Proteus doth couer, [viz. is
 wont to couer, or hide himselfe for his
 retire.] * Barre or shut.

* Vaste or mightie.

* Here the Nymph [his mother] doth
 place the yong man [viz. Aristem]
 turned from the light [that is, aside
 from the caues mouth, whereby the
 light came into the caue, that Proteus
 should not see him.]

" In a secret place.

g Cyrene hauing thus
 directed her sonne, she
 moreover provides
 that he may be liuely
 & valorous against the
 time of this his conflict
 with Proteus, the better
 to preuaile. And to this
 purpose she cast vpon
 him a pure odour of
 Ambrosia.

r Ambrosia ab a pr-
 natina, & beyris mor-
 talis, because it is said
 to make them immor-
 tal who taste thereof,
 as Nectar of " &
 xleiv, occida, non occido,
 Ramus.

Wherewith she soked
 his whole bodie tho-
 roughout, & blew vpon
 with so sweete a scent,
 that a liuely vigour en-
 tred into his lims.

s After all this, doth the
 Poet describe the place
 of Proteus rest, more
 fully, where Cyrene lets
 her sonne to catch him
 in such sort as she had
 directed.

That there is a huge
 caue in the side of a hill
 eaten with the water,
 where the waues dri-
 uen in by the windes
 are beate backe.

Which place was
 sometime a most safe
 harbour for sea-men
 caught by tempest.

How within this caue
 Proteus vsed to retire &
 rest himselfe, couering

the mouth of it with a very great stone.

And how within a creake hereof she placed her sonne secretly, that he might stand close, and not be seene.

That she withdrew her selfe farre off, obscured with a cloud.

Then he declares the effect of her aduice, how all things came to passe accordingly; and first sets out the time of his surprising him in such sort, that it was the beginning of the dog-days, viz when the dog-star burnes in the skie, and about the midtime of the day, which is thus set forth by causes and effects: That the Sunne had gone halfe his daily course, the herbes withered, the hollow riuers waxed warme euen vnto the mud, hauing their banks drie.

Secondly, Proteus his going to sleepe, is amplified by the place whither he went, viz. to his wonted caues;

And likewise by his attendants, the sea-calues bounding vp about him as reioycing at his presence, and sprinkling the water all abroad.

And thirdly by the sea monsters, laying themselves to sleep on every shoare. Lastly, Proteus reposing himselfe to rest in the midst amongst them. Which the Poet illustrates by a fit similitude taken from a heard man in the mountaines: That as he, when his bullocks returne from feeding in the euening,

" She also withdrew her selfe a far off, covered with a cloud.

Al. resistit, stands backe, [viz. stood aside.

* Obscure with clouds, [viz. much hidden.

* Now Syrius vehement [in burning] parching or scorching.

" Syrius is a starre in the mouth of the signe called the Dog, at the arising whereof are great and intemperate heates.

* Did burne in the heauen, [viz. did cast his fiery influence from heauen.

* Had drawne halfe the orbe, [viz. had past halfe the world, that is, was come to the midst or height of heauen, viz. to the noonesfeed.

" The scorching sun had warmed the riuers to the mud.

* Lawes [viz. mouthes or tops of the riuers] viz. their banks drie all about the tops.

* Flouds.

* Seeking his accustomed holes, [or priuie lurking places.]

" The fishes of the sea.

" Huge great sea.

" Bounding about him, as triumphing for excessiue ioy.

" The sea water which is bitter in taste.

" Far abroad, like as fishes do when they leape.

" The sea monsters.

* Strew themselves in sleepe in a diuers shore.

" Proteus himselfe.

" When as his cattell go home from feeding.

" [and] she her selfe Al. went backe farre off * obscured with clouds.

* Now the wood Dog-starre called " Syrius broyling the thirstie Indians * burned in the skie, and the fierie Sunne * had gone halfe his daily course: herbes withered, and " the sun-beames boyled the hollow riuers warmed to the mud, their * vpper parts being drie.

" When Proteus went from the * riuers, * going vnto [his] wonted caues; " the waterish nation of the " vast sea " leaping about him, sprinkled " the bitter dew " all abroad.

" The sea-calues * lay themselves asleepe on euery shore.

" Himselfe (euen as the keeper of a heard sometimes in th' mountaines, " when the euening tide brings home [his] bullockes from feeding to [their]

[their] houses;

And [when] the lambs
* do whet on the wolues
"[their] bleatings being
heard,")

* Sate downe * full in
the midst vpon a rocke
and " counts the number
of them.

x * Of whom because
there was so fit an occa-
sion offered to *Ari-
steus*,

He scarcely * suffering
" the old man * to settle
his wearie limmes [to
rest,]

* Rusheth [vpon him]
with a great outcrie, and
ties him with manicles
lying all along. * He * on
the other side, not vn-
mindfull * of his skill,
Transformes him-
selfe * into all wonder-
ments of things,

" Both into fire, and
into a most horrible wild
beast, and into a cleare
river.

* But when he could
find no meanes to escape
by

* Do sharpen the wolues [or set their
teeth on edge.

" By their bleating in the euening.

" Sits downe on a rocke, and tels his
cattell, euen so *Proteus*

* Sate downe together [in the midst
of his great troupes of fishes.]

* Being the middle.

" Rehearseth the number of them,
[or numbers them.]

* Of [taking] whom [viz. which
Proteus] because a facultie [or liber-
tie] is offered to *Aristeus*,

* Having suffered

" *Proteus*,

* To compose his wearied limms.

* Rusheth with a great crie, and
takes before [or prevents him] lying
downe with manicles [viz. bonds [or
gives] for his hands.

" *Proteus*,

* Contrarily.

* Of his [deceitfull] art.

" Disguiseth and changeth himselfe,

* Into all miracles [or marvellous
likenesses] of things.

" Both into the likenesse of fire, and
of fierce wilde beasts, and a liquid
floud [or streame.]

* But when he found flight by no
deceit.

At what time the
lambs by their blea-
ting set the teeth of the
wolues on edge, doth
then sit downe vpon
some rocke or some o-
ther high place, and
counts the number of
his cattell.

Euen so did *Proteus*
set downe himselfe to
rest in the midst of his
great troupes of fishes.
* Then followeth the
aduenturing vpon him
by *Aristeus*, and the
whole manner of it for
the speedinesse and vi-
olence thereof.

How he seeing now
his fit opportunitie,
scarcely suffereth the
old man to repose his
weary limms to rest,

But rusheth vpon him
with a great outcrie,

Catcheth him lying
all along to sleepe, ties
him fast.

How *Proteus* on the
other side remembering
his skill,

Transformes him-
selfe into marvellous
shapes.

As both into fire,
And into the like-
nesse of a horrible wild
beast, and also into a
cleare river.

Finally, when he can
finde no meanes to es-
cape by any delusion
or device,

Being overcome he
returues into his owne
shape againe.

And then he at length
speakes with a mans
voice: Demanding of
him the causes how he
durst be so bold?

Who bad him come
vnto his house? or what
he fetched thence?

Vnto which demands
Aristeus makes answer.

That he knew the
causes well enough.

That it was not pos-
sible for any man to go
beyond him by deceit.
And therefore wisht
him to leaue off either
to seek to beguile him,
or to enquire the cause.

For that he was come
hither, following the
command of the gods;
and moreover that he
came to enquire of the
Oracles of the Gods,
euen of himselfe, (who
at that time gaue their
answers) what he was
to do for the repairing
of his decayed estate,
viz. for the recouerie
of his bees.

Aristeus hauing thus
spoke, Proteus strange-
ly rapt by a diuine fu-
rie, (as Prophets
haue bene wont to be
in giuing their answers)
speakes vnto him as an
Oracle. But first his fu-
ry is described notably.
How he rolled his fire.

* Deceit, [viz. sleight or denise.

* He returues into himselfe, [viz. he
came to his owne likeness].

|| With a mans voice,

* O thou most confident [yong man]
of [all] yong men.

* Commanded thee,

|| To enter into my dwelling house.

* Houses.

* He answered.

|| Thou knowest why I came, and
what I would.

* Granted] to any man.

|| To outreach thee by deceit.

* But ceasse thou to be willing [to de-
ceiue me with thy sleights, or to know
why I am come.

* We hauing followed [or obeyed.]

|| Are come hither.

* To seeke the oracles [of the Gods]
my things being sliden, [viz. mine e-
state or stocke being decayed.]

* He spake [or vttered] thus much,
[viz. Aristeus answered thus.

* The Prophet rolled his eyes burning
[or flaming] with red fiery light, at
these words.

* Writched or turned.

|| Glaucus here seemeth to be taken
for a fiery rednesse, as in the eyes of
lions.

by any * shift, being o-
uercome * he returned
into his owne shape a-
gain. And at the length
he spake with the [very
mouth] of a man.

* O boldest of all
youths, for who (quoth
he) * bad thee to come
vnto our * house? or
what, dost thou fetch
hence? But * he [made
answer,]

Oh Proteus thou know-
est; euen thou thy selfe
knowest; neither is it
[*possible] for any man
to deceiue thee:

* But leaue thou off
to seeke [to beguile me.]
* We following the com-
mandements of the gods
haue come hither * to
enquire of the Oracles
concerning our decayed
estate.

* Thus much spake
[Aristeus.] * At these
words at last the Pro-
phet [Proteus] with great
enforcement * rolled his
eyes burning with a red
fiery

fierie light,

And * gnashing his
teeth discontentedly, thus
opened he his mouth * in
oracles.

* The wrath of no
base power doth trouble
thee,

* Thou art punished
for thy hainous faults :
" miserable *Orpheus* * rai-
seth vp these stormes,
[and yet] * nothing ac-
cording to thy desert, * if
the fates did not resist :
and rageth grievously
* for villanie offered to
his wife.

She indeed [poore]
* wench * being neare
vnto her death, * whilst
headlong [she] fled from
thee * by the rivers side,
saw not a * fell serpent
before her feet, * keeping
the bankes in the deepe
* grasse.

But the companie of
Nymphs called Dryades
* being of like age, * filled
the highest mountaines
with [their] crie :
X * the

* Gnashing [or grinning] grievously
[being enforced].

* Thus he began to shew the destinies
of the Gods.

* In destinies.

* The angers not of no diuine power,
[viz. of none of the meanest Gods, or
of no lesse a power then a God] do ex-
ercise thee.

* Luis, not lues, [viz. thou abidest
punishment for, [or thou redeemest
or purgest by thy punishment] thy]
great offences committed.

* Orpheus the Poet worthy of much
commiseration, stirreth vp against
thee all these euils.

* Raiseth vp to thee these punish-
ments.

* Nothing at all for thy merit, [viz.
nothing so much as thou deseruest.]

* Except that [or but that the de-
stinies resist,] viz. of Apollo thy fa-
ther, and Cyrene thy mother.

* For his wife being rauished, [or in
danger to be rauished by Aristens, [or
for his wife being violently taken a-
way [from him.]

* Yong wench or girl.

* Readie to die [with feare of thee.]

* Whilst she fled from thee all head-
long, [viz. in haste without regard.]

* By the floods [or rivers]

* A cruell [ferce or huge] water ser-
pent or adder.

* Watching.

* Herbe, [herbes or weeds by the ri-
uer side.

* Being equall [in age] with Orpheus
wife] viz. all the yong Nymphs.

* Made the mountaines ring with
their crie.

Whereupon all the whole company of the yong Nymphs
called the Dryades, that were of equal age with her, filled the
highest mountaines with their crie : in so much as the very
mountaines themselves did seeme to mourne and weep,

the eyes with great en-
forcement;

Gnashed his teeth dis-
contentedly, and then
thus began to manifest
the oracle, concerning
the cause of the losse of
his bees. That it was for
the death of *Euridice*,
which he had caused;
for which the Nymphs
her sisters killed his
bees. Which he utters
thus by the contrary
more particularly. How
it was not the displea-
sure of any meane pow-
er, but euen of a God
that did him that an-
noy. That he was puni-
shed for his hainous
fact : and that *Orpheus*
the famous musician
(worthy of all commi-
seration) had raised vp
all that euill against
him, yet nothing so
great as his desert, (as
he should find if the
fates did not resist) for
villanie offered vnto
his tender wife.

For that whilst she
fled away from him, as
for her life, and almost
dead with feare, run-
ning headlong by a ri-
uers side, was stung to
death of a sudden by a
most fell adder, which
there lay watching in
the deepe grasse.

As both Rhodopey,

And Pangea,
And the countrey
of Rhesus,

And also the Getes,
The riuer Hebrus
in like manner: and so
Orithia the Athenian
Nymph.

a But yet how Orpheus
himselfe though exceedingly
bemoaning his
deare wife, yet labored
to assuage his sorrowful
loue with doleful songs
& with his hollow lute.
Which harmony of his
is set out both by the
places and times, and
things on which it
wrought, and how farre
it did auaile. That he
sang of his sweete wife,
both by himselfe all a-
lone in the desert shore,
and also how he sang of
her in the morning, at
the breaking of the day
& in the evening like-
wise at the departure of
the same, still sounding
out *Euidice* in most
lamentable sort.

And so entring into
the very iawes of hell,
and into the deep dun-
geons of *Pluto*, and
into a groue all blacke
with fearfull darknesse,
he went to the infernall
spirits, and to the dread-
full king, even vnto
Pluto himselfe.

* The Rhodopeian towers haue wept,
[viz. the tops of the mountaine *Rho-*
dope in *Thracia* being like towers, la-
mented] viz. by reason of the Nymphs
there hauing their abode.

* And the high mountaines called
Pangea [in *Thracia* neare *Macedo-*
nia.]

* And the warlike earth of *Rhesus*,
[viz. of *Thracia* where king *Rhesus*
reigned after.

¶ The Scythians called *Massagets*.

¶ A riuer of *Thracia*.

* And *Actis* *Orithya* [viz. *Ori-*
thya of *Athe* or *Athens* the daughter
of *Erichthonius* king of *Athens*.

* Comforting [his] selfe [or peniue]
loue with [his] hollow lute made of a
tortoise shell, [or after the fashion of
a tortoise shell, for thence was (as
they say) the first inuention of the
lute.]

¶ He sang of thee continually.

* Lonely shore.

* The day coming.

* [The day] departing.

* And hauing entred into the *Tena-*
rian iawes, [or mouthes, or gaping
holes.

* *Tenarus* is a Promontory in *Laco-*
nia, where for the deepe concavities,
is thought to be the descent into hell.

¶ Dungeons.

* Of *Diu*.

* A groue or wood dark with a black
feare, [because there is perpetuall and
most dreadfull darknesse.

¶ Infernall spirits, ghosts, or diuels.

¶ To *Pluto*.

* the Rhodopeian hills
did weepe,

* And the high Pan-
gean tops, * yea the war-
like countrey of *Rhe-*
sus,

And also "the *Getes*,
and the riuer " *Hebrus*,
* and likewise *Orithya*
the Athenian Nymph.

a [But] he himselfe
* assuaging [his] sorrow-
full loue with [his] hol-
low lute,

(O sweete wife) "[did
sing of] thee, [he sang
of] thee by himselfe [a-
lone] in the * desert
shore:

[He sang of] thee * at
the coming of the day;
he sang of thee * at the
departing of the same:

* And entring into
the iawes of * *Tenarus*,
the deepe " doores * of
Pluto [the God of hell,]
and into * a groue all
blacke with fearfull dark-
nes, he went both to the
" spirits, and " to the dread-
full king,

And

And to the hearts* that
know not to waxe gentle
at the prayers of men.

* But yet the slender
ghosts being moued
with [his] song, " went
from the lowest seates of
* hell, and [so many]
likenesses* of [folks] lac-
king the light of life,

* As thousands of
birds hide themselves in
woods,

* Whenas the euening
or " a Winters shower
doth driue [them] from
the * hills.

* [Both] mothers and
husbands, and the bo-
dies of couragious noble
men " discharged of life,
" boyes and vnmarried
girlles,

And yong men " put
into the fiers * before
[their] parents faces,

[All] which the black
mud and foule ill fauou-
red reeds of * Cocyus,
and the fenne being
* A. lothsome thorough
her continuall standing

X-2 water

* Not knowing [or being ignorant
how] to waxe gentle [or milde] by hu-
mane prayers, [viz] that they can be
quieted or appeased by any prayers or
meanes. This appeasing them by Or-
pheus was extraordinary and onely
for a time, by the sweetnesse of his me-
lodie.

* But the thicke shadowes moued to-
gether.

" Came and flocked to heare Orpheus
to sing and play.

* Erebus is properly a certain dark-
nesse, used for a riuer of hell, here for
hell it selfe.

* Of [men.]

* How many thousands of birds, [viz]
as many or as thicke as birds which
flie to the woods, &c.

* When the euening [doth driue them]

" A wet or sharpe storme.

* Mountaine.

* [These ghosts are] mothers and
husbands.

" Departed.

" Lads.

" Burnt to ashes in the fiers made for
that purpose.

* Before the faces of [their] parents.

* Cocyus is a riuer of hell, flowing
out of Styx.

* Vnlovely with slow water, [viz]
because the water neuer moueth.

A. Fitt to be swomme in.

And vnto the ghosts
which cannot be ap-
peased or quieted by
any prayers of men.

But yet were moued
by the sweetnesse of his
harmonie.

So that they came
from the lowest seates
of hel to heare him late
and sing.

Which comming of
theirs, is amplified by
their multitude, and
also by their torts.

That they came in
such numbers, as birds
flocking to the woods
in the euening time.

Or when a Winter
shower drives them
from the hills.

And for the sorts of
them, that there came
both mothers and hus-
bands, couragious no-
bles, boyes and girlles.

Yong men also
which had bene burnt
to ashes before their
parents faces.

Even all the ghosts
of all sorts which were
within the bounds of
hel, came to heare him:
which bounds are li-
mited by Cocyus that
lothsome riuer of hell,
made so noisome, for
that the water neuer
moueth.

And by Styx the infernall fen compassing all nine times about.

This is yet further simplified, that not only the, but also the very hellish houses themselves were astonied therewith, & the deepest dungeons called Tartara.

And not they alone, but that even the hellish furies were wrapt therewith. Which furies are described as having their haire all intangled with blackish snakes.

Yea that Cerberus the gaping curre of hell left off his yelping.

And moreover, that the very wheele of Ixion, whereon he was tormented, stood still; and even the wind did stay, whereby it was whirled about before.

And finally the Prophet sheweth, that his musick so farre prevailed, as that he had recovered his Euridice againe, upon this condition and law, that he looke not behind him unto her, until they were both quite forth of hell: wherunto they had proceeded, which is thus set forth by the Poet. That he was returning back from hell, had escaped all dangers, with his wife restored unto him, and

* Styx is said to be a fountaine [or fen] of Arcadia, so cold, that it kills whatsoever drinketh of it: here taken for the fen of hell, a nomine supinis, tristis.

¶ For the understanding of these words, novius Styx intertusa, Servius saith, that by the nine circles are meant the seven circles of the seven planets and the two circles of fire and aire, which nine circles compass the earth, intermixt with water, and so this Styx which is said to be in the midst of the earth: but for this I leave it to better iudgement.

¶ The fiends inhabiting the hellish houses.

* Have bene astonied or amazed.

* The inmost [deep] dungeons called Tartara.

* And the Eumenides [furies or hags of hell, daughters to Acheron and Nox,] being intangled [or having intangled or wrapped] shie coloured snakes with [their] haire, stood astonied to heare Orpheus.

* Cerberus a dog with three heads, which as the Poets fained was porter of hell.

* Kept [viz. left off his yelping.]

* Of Ixions orbe, viz. the round engine whereon he was tormented by Jupiters appointment, because he had solicited Iuno to adultery: stood still [or stayed] with the wind, [viz. together with the winds, of is, by which winds it rolled about before] so she end that they might heare Orpheus.

* Carrying backe [or plucking backe] [his] foote.

¶ Was past.

* Chances or misfortunes.

¶ Whom he had recovered againe.

¶ Was coming into the upper aire, [viz. into the light of the world, out of the darknesse of hell.]

water compasseth about, * and the [infernall] Styx " nine times powred betweene [the living and the departed] keepeth in [or includeth, compassing them nine times about.]

Moreover " the very [hellish] houses themselves * were astonied, & also * the deepest dungeons of death, * and the furies of hell having their haire all intangled with blackish snakes: and likewise * Cerberus the gaping curre of hell, * stayd his three mouthes.

And the wheele * of Ixions torture stood still with the winde [thereof.]

¶ And now [Orpheus] * returning backe [from hell] * had escaped all * dangers, and [his wife] Euridice " being restored [unto him] * came into the upper aire, following behind [him,] (for why

[viz. into the light of the world, out

" *Proserpina* [the Queene of hell] had giuen this law.)

c Whenas a sudden
"madnesse" had caught
away the vnwarie lo-
uer,

(["A folly"] indeed to
be "pardoned, if the [in-
fernall] spirits knew" to
pardon [any thing.]

[He] stood still, and
*alas forgetfull [man,]
and "ouercome in mind,
* he looked backe vpon
his owne *Euridice*, now
* about the verie en-
trance into the light.
There [was] all [his] la-
bour * lost, and the * co-
uenants of the * merci-
lesse tyrant * all made
voide, & and thrice " a
broken noise [was] heard
from the Auerne ponds.

[Then] shee spake
[thus,] O *Orpheus* who
hath * vndone both * me
miserable wretch, & thee
[likewise.]

* What so great a
madnesse! loe " the cruell

X 3 de.

" *Proserpina* *Platoes* wife had giuen
this law, that if *Orpheus* looked backe
vpon his wife vntill she was quite out
of hell, and in the upper light of the
world, he should lose her againe, for
that she should retorne backe into
hell.

" Folly of too much loue.

* Tooke [viz. had surprised or caught
away the minde of *Orpheus* at vna-
wares.

* [A madnesse,] [viz. a passion of
loue to be forgiven.

" To shew any pitie.

* Alacke.

" Conquered or surprized of minde,
[viz. by the passion of [his] mind.

* He looked backe vnto his [wife] *Euridice*.

* About the very light, [viz. some-
what before full light, or so soone as
he was come within the glimpse of a-
ny light.]

* Powred out [or spilt.]

* Leagues [viz. grant.]

* Vngentle [viz. pitiless] tyrant
[*Pluto*.]

* Burst [or broken.]

" A great noise of many voices toge-
ther [was] heard from the standing
waters of *Auerne*, [viz. the lake of
hell,] the fiends reioycing at the re-
turne of *Euridice*.

* Lost [or vnterly cast away or de-
stroyed.]

* Wretched woman.

* What madnesse, [ah] so great [hath
vndone vs.]

" The commandement of *Pluto* calls
me backe.

That though the fiends did exceedingly reioyce therat, so
that there was heard a great broken noise of many voices
together, of those infernall spirits from the *Auerne* ponds, yet
they both lament; and first the poore wretch cries out vnto
her husband that he had vndone both her and himselfe, de-
manding what so great a madnesse in him had vndone them

was coming out of the
internall darknesse into
the light of this world
and yet euen there o-
uerthrew all his labours
and hopes againe, onely
forgetting that law of
Proserpina the Queene
of hel, in looking back
vnto his *Euridice*.

c Which is also further
amplified by the causes
and manner thereof.
That a sudden madnesse
through the vehemen-
cie of his affection,
caught away his vna-
rie minde to looke
backe vnto his *Euridice*
(which though it was a
great fault against such
a law and vpon such a
perill, yet was it a fault
that in that case might
well haue bin pardoned
if the infernall spirits
could pardon any thing.
Notwithstanding hee
onely standing still, and
not casting his eye be-
hind him to her at the
first glimpse of the light
lost all his hope; the
grant of the mercilesse
tyrant being vnterly
made voide.

d Then followeth the
lamentable moans and
woe of both of them
thereupon.

backe for the cruel
demon pould call her
backe to hell againe.

And the deepe of
death began to couer
her dazeling eyes.

And so she bids him
farewell, for that she
perceiued her selfe to
be borne away, being
compassed about with
a dreadfull darknesse.

And then stretching
out her feeble hands
vnto him, which she
told him were none of
his:

Having spoken, she
vanished suddenly out
of his sight, like smoke
vanishing into the thin
aire, so that she saw
him not after.

And he poore man
catching at her shadow
all in vaine, and desi-
rous to haue spoken
many things vnto her,
and to haue gone after
her, yet could not.

For that the ferriman
of hell would not suffer
him any more to passe
the fen betweene the
liuing in this world and
the infernall ghosts.

* This wofull distresse
of Orpheus, the Prophet
Prætor amplifieth a-
gaine, adorning it with
this demand, what he
should haue done in
this case, whether he
should haue betaken
himselfe, having his

* Dost hide my lights [viz. eyes]
[swimming in teares.]

" O Orpheus farewell.

* I am casied,

* With a huge great night.

* And I alas not thy [wife] [as thou
imaginedst.] It is an answer to that
before, Eur. icem (uam respexit.

" The weak [or feeble] palmes of my
hands.

* And fled away diuerse [or asun-
der from him] suddenly out of his
eyes, euen as the smoke mixt together
flieth into the thin winds or blasts.

* Furthermore [or further.]

* Shadowes.

* Willing.

" Charon that caried soules ouer the
three riuers of hell, Acheron, Coc-
ytus and Styx, as the Poets saie:
whence some of the heathen haue bene
wont to put a litle peece of money into
the mouthes of the dead to pay for
their serriage or fare.

* Suffered him.

" Styx.

* Set against [them.]

* Carry himselfe.

destinies call me backe a-
gaine: and sleepe [of
death] * doth couer [my]
dazeling eyes.

And now " farewell:
[for] * I am borne [a-
way] compassed about
* with a dreadfull dark-
nesse.

* And stretching out
to thee (alacke not thine)
" [my] feeble hands.

[Thus] the spake,
* and [vanished] sud-
denly out of his sight, e-
uen as the smoake be-
ing mixt together flies
diuers wayes into the
thin aire: neither saw she
him * after catching at
[her] * ghost all in vaine,
* and desirous to speake
many things vnto her,
nor yet " the ferriman of
hell

* Would suffer [him]
to passe ouer any more
" the fen * set betweene
[the liuing and the infer-
nall ghosts.]

e What should he do?
whither should he * be-
take

take himselfe, his wife being* violently taken from him twise?

* Snatched away.

With what * lamenting " should he moue * the fiends, [or] with what voice [might he * intreate] the Gods?

* Weeping.

* Could he moue,

* The infernall spirits or diuels.

* Moue the [infernall] powers.

* But she " now cold, * swims [back] in the Strygian ferriboate.

* She indeed,

* Being dead,

* Did swim [or was caried backe in the ferry boate of hell.

* [Men] / heu [or report] him [viz. Orpheus] to haue wopt.

f * They say that he [then] mourn'd seuen whole moneths * together [without rest,]

* In order [without intermission.]

* Vnder a verie loftie rocke in the open aire, * neare vnto the streames of Strymon forsaken [of all people], * and that he oft repeated these same things vnder [those] cold caues,

* Vnder an airie rocke, [viz. high in the aire.]

* At the wave [viz. water] of Strymon a riuer of Thracia, hauing in some places no people neare vnto it by meanes of fens and lakes by it, and oft ouerflowing.

* And to haue oft rolled ouer these things.

* Taming the tigers, and " mouing the okes with [his] * song.

* Asswaging the tigers, [viz. the fiercenesse of the tigers, or delighting the cruell wilde beasts.]

* Making the very okes to moue.

* Verse.

g * Like as the nightingale mourning vnder the shade of a poplar tree, " complains for her yong ones being lost:

* What a one [or as] the nightingale sorrowing [or lamenting] vnder a poplar shade.

* Bewailes her yong ones being lost.

* which the * hard hearted

* Which [yong ones.]

* Hard plowman.

wife that she had taken away from him twise? by what lamentations he could moue possibly either moue the fiends, or intreate the Gods.

And that she now being cold, swims back in the Strygian ferriboate. f For Orpheus like Proteus amplifies and sets out his lamentation both by the time, places and effects, and finally by his miserable death. For the time, that men say that he mourned seuen whole moneths together without euer taking rest.

And for the place, that this he did vnder a high rocke neare vnto the riuer Strymon a place little inhabited through lakes & fens, oft repeating his old song.

Also for the effect of his song, that there he tamed the tigers with his musicke, and made the very okes to moue. g This he illustrates by a most apt similitude taken from the nightingale. That like as the mourning vnder the shade of a poplar tree, complains for her yong ones being lost for the taking away of her yong ones by a hard hearted plowman, who finding them

drawes them out of
their nest vn fledgd, e-
uen so did he.

And like as she wailes
all night long, and sit-
ting vpon some branch
euer renemes afresh her
wofull note, filling all
places farre and neare
with her dolefull com-
plaints, so likewise did
Orpheus.

h Afterwards he enlar-
geth and sets out yet
further, the excesse of
his mourning, that it
was so great, as no new
loue or mariages could
moue his mind at all:

But that he wandred
pennue all alone in the
most cold countries,
both through the fro-
zen Scythia coasts, and
neare the ritter Tanais,
which is vsually coue-
red with snow; and vp
and downe the cold
Rhiphean mountaines
neuer free from frost,
alwayes dolefully com-
plaining for his Euri-
dice so taken from him
violently; and the grant
of Pluto thus vterly
made voide.

And finally, that his
mourning was so excel-
sive and so endlesse, that
he came to despise all
other women in regard
of his Euidice. Where

upon followed his miserable death by the women of the Cyconians, who seeing themselves and
all other women scorned by him, pluckt him in peeces amongst them, yea they dragd & strewed
his quarters through the broad fields, at the time of the sacrifices of their Gods, even at their Bac-
chanalia,

¶ *Marking.*

* Featherlesse, [viz. before they had
fethers.]

* *Weepes.*

* In a branch, [viz. on a bough of
that tree from whence her yong were
taken] begins againe.

¶ *Her dolefull song.*

* *Verse.*

* *All abroad.*

* *Sorrowfull [mourning or lamenta-
ble] complaints.*

* *No Venus [or lust.]*

* *No mariages haue bowed, [viz.
moued or inclined [his] mind.*

* *He viewed all alone the Hyperbo-
rian ice, [viz. the cold countries of the
North towards the North pole.]*

* *Snowish [or white with snow, or
euer mixed with snow.]*

* *And also [he wandered thorough]
the fields neuer deprived of as a wi-
dow, [viz. neuer void of] the Rhi-
phean hoare frosts [viz. the frosts vp-
on the Rhiphean hills.]*

¶ *His wife Euidice.*

* *Gifts of Dis, [the God of hell] all
in vaine.*

* *For which gift [viz. in respect of
which Euidice] the mothers of the
Cycones being despised.*

¶ *The Cycones are a people of Thracia
dwelling neare the river Hebrus.*

* *Despised [by Orpheus.]*

¶ *Pluckt Orpheus in peeces being then
but a youth, and strewed his quarters
thorough the broad fields at the time
of the sacrifices and night ceremonies
which they vsed at their feasts of Bac-
chus. * Spread [or scattered.]*

red plowman

¶ *Observing, drew forth
out of [their] nest * vn-
fledge; but she * wailes
[all] the night, and sit-
ting * on a bough, re-
news afresh * her misera-
ble * note, and fills the
places * farre and neare
with [her] * dolefull com-
plaints.*

h * *No loue: * no new
mariages could moue his
mind.*

* *He all alone wan-
dered about the frozen
Scythian coasts, and the
riuer Tanais * couered
with snow, * and eke the
fields neuer without the
Rhiphean frosts, com-
plaining for * [his] Euri-
dice taken [from him]
violently, and the * grant
of Pluto vterly made
voide; * in regard of
which most precious gift,
the women of the * Cy-
cones being * scorned,
* * dragged and scattered*

the yong man pluckt all
in peeces thorough the
broade fields, amongst
* the sacrifices of [their]
Gods, and * the night ce-
remoniall rites of *Bac-
chus*.

And then withall
whēas the riuer * *Hebrus*
OEagrius [of *Thracia*]
carying [his] head pluc-
ked away from [his]
white marble necke,
* tumbled [it] in the
midst of the streame,
* [his] very voice and
tongue now cold called
Euridice, "ah miserable
Euridice, * even when
his soule was flying a-
way.

The banks * resounded
Euridice * thorough the
whole riuer.

∴ * These things
[spake] *Proteus*, and cast
himselſe * into the depth
of the sea.

* And where he threw
in himſelſe, he whirld a-
bout the * ſoming waues
vnder the round turning

Y of

* The holy things of the Gods.

* The rites or ceremonies of *Bacchus*
[were to be celebrated in the night
at their *Bacchanalia* or feasts of *Bac-
chus*.]

* *Hebrus* a riuer of *Thracia*, called
OEagrius of *OEagrius* king of *Thra-
cia*, and father of *Orpheus* as is
thought.

* Rolled [it] in the middle gulfe
[viz. midst of the gulfe [or streame].]

* The voice it ſelſe and the cold
tongue did call *Euridice*.

∴ *Alacke Euridice* poore wretch.

* [His] ſoule flying away * depar-
ting] viz. when his ghosť vicerly de-
parted.

∴ Resounded with the *Echo*.

* In the whole floud.

* *Proteus* spake [or answered] these
things, and gaue himſelſe by a throw

* Into the deepe sea, [viz. leapt into
the depth of the sea, or maine sea.

* And which way he gaue [him-
selſe.]

* Frothing wane. [or water] vnder
the whirlepie [or upper crown of the
waters.]

chanalia, when they ce-
lebrated their night ce-
remoniall rites to *Bac-
chus* in most odious
manner.

And which is of all o-
ther most memorable,
that yet his loue remain-
ed ſuch to his *Euridi-
ce*, that whenas his head
being pluckt off from
his white marble neck,
was throwne into the
riuer *Hebrus*, as it tum-
bled vp and downe in
the midst of the stream,
his voice and tongue,
though he was now
cold, called still *Euri-
dice*.

Ah miserable *Euri-
dice*, euen whē his ſoule
was flying away.

So that the bankes
throughout the whole
riuer resounded still
Euridice.

∴ This was the ſamme
of the ſower of *Pro-
teus*. And when he had
made an end of his
speech, the Poet ſhew-
eth how he caſt him-
ſelſe into the depth of
the ſea.

And how where he
threw in himſelſe, the
waters whirld about
their ſoming wanes vnder
the round turning
of the ſtreame.

Yet that his mother
Cyrene who had secretly
withdrawne her selfe
to hearken, and care-
fully to looke to the
comfort of her sonne,
departed not from him
so as Proteus did; but
seeing him in much
perplexed feare, spake
vnto him most cheare-
fully: That he might
now put away all sor-
rowfull cares out of
his mind, for that he
vnderstood the cause
of all his woe.

That all his losses
were for that violence
offered to Euridice, and
for her death ensuing
thereupon, for whose
take the Nymphs with
whom she vsed to dance
in the greene woods,
sent all that miserable
destruction vpon his
bees.

After also hauing
thus manifested vnto
him the cause, she
shewes him likewise
the remedie.

That he must hum-
bly offer gifts vnto
those Nymphs of the
woods, (which as she
tels him were easie to
be intreated) and that
he must adore them,
craving peace: because
they would easily be
appeased so, and grant
him his requests.

And withal she directs

* But Cyrene [the mother of Ari-
steus [did] not [so,] [viz. cast not
her selfe likewise into the sea, nor
yet feared.

" Being very fearfull.

* It is lawfull to put away sad cares
out of [thy] heart.

" Euridice Orpheus wife.

" The whole cause.

* From hence.

* She practised dances.

" Woods.

" Haue thus destroyed [thy] bees.

* To [thy] bees.

* Thou being suppliant reach [out]
gifts.

" Seeking reconciliation.

" Adore.

" The gentle Nymphs of the woods,
[viz. the Goddesses of herbs and flow-
ers, gentle or easie to be intreated.

* For they will giue leaue vnto [thy]
vowes or wishes] and will remitt their
angers, [viz. they will be pacified.]

* Of praying [or making supplica-
tion] vnto them.

of the streame.

k But Cyrene [depar-
ted] not: for why, she
of her own accord spake
vnto [her sonne] "fearing
[much:]

[My] sonne, [quoth
shee] *thou mayest put
away sorrowful cares out
of thy mind.

" Shee [of whom Pro-
teus spake, is] " all the
cause of the disease:
* hereon the Nymphes
with whom *she vsed to
dance in the high groues
"haue sent [this] misera-
ble destruction * on thy
bees. * Thou [therefore]
humbly offer gifts " cra-
uing peace, and " wor-
ship " the Nymphes of
the woods [which are]
easie to bee intrea-
ted.

* For they will grant
[thy] requests, and qua-
lifie [their] wrath.

l But I will first tell
thee in order, what is
the manner "of intreating
[them.]

Choose

Choose out foure *speciall bulls * of excellent body, * which feed for thee now vpon the tops of green^e Lyceus mount, and as many heifers * of necke vntouched.

* Make for these also foure altars neare vnto the stately temples * of the Goddes: * and let out the sacred bloud forth of [their] throates.

And also leaue the very bodies * of the bulls in a groue full of greene leaues.

After * whenas the ninth morning shall appeare,

Thou shalt send vnto Orpheus [some] ghostly sacrifices, [namely] * poppies causing forgetfulness;

And thou shalt [likewise] * offer a blacke sheepe, and shalt go see the groue againe.

[There] shalt thou * worship Euridice appeased with a heifer slaine.

Y 2 m * There

* Choise [or picke out.]

* Of body pearlesse or matchlesse.

* Which now feed vpon the tops of greene Lyceus for thee.

* Lyceus a hill of Arcadia.

* With necke vntouched, [viz. which neuer bare yoke.] [because the sacrifices must be whole and vntouched.]

* Appoint to these foure altars at the high temples. Foure, as it may seeme according to the number of the foure windowes and windes mentioned before.

* Of these Nymphs.

* And kill these bulls.

* Of the oxen in a leaue groue.

* Whenas the ninth morning shall shew her risings, [viz. in the morning of the ninth day.]

Orpei castus Graec.

* Deadly poppies, [viz. causing forgetfulness vnto death, if they be receiued much.]

* Kill [for a sacrifice] a blacke sheep [because the infernall spirits are delighted with blacke sacrifices.]

* The groue where the bodies of the bulls are.

* Adore Euridice being appeased, [viz. seeking to appease her with a heifer offered to her.]

him in order what the manner of his intreating them must be.

That he must choise foure principall bulls of most excellent bodies of all those which feed vpon mount Lyceus in Arcadia, and as many heifers which neuer had borne yoke.

And that he must make for these foure altars neare vnto the temples of the Nymphs.

Where he must kill them, so letting out the sacred bloud out of their throates.

Also that he must leaue the bodies of these in a groue full of greene leaues.

And that the ninth morning after he must offer some ghostly sacrifices to Orpheus,

As namely of poppies, causing forgetfulness,

And also a blacke sheepe.

And then go and visite the groue againe where their bodies lie.

There to adore Euridice, offering to her a heifer to appease her likewise.

All which things
the Poet sheweth how
Orpheus did according-
ly without delay, obey-
ing in all things the pre-
cepts of his mother.

How he came into
the Temple, erected
four such altars as she
had directed him.

And also how he
brought four such
choise bulls & as many
heifers of vntouched
necke.

And after when the
ninth morning did ap-
peare, he sacrificed to
Orpheus as he was com-
manded, and went a-
gaine vnto the groue.

Then the Poet re-
lates the effects of all,
how every thing an-
swered his desire.

That here they did
behold a sudden won-
der, and almost vncre-
dible to be spoken.

That first becomde
a burning noise tho-
roughout all the bodies
of the beasts.

And then issued as it
were boiling out of
their bursten ribs and
sides.

* [There was] not [any] delay.

|| Aristew.

* Dispatcheth [or puts in execu-
tion.]

|| The commandements.

|| Erecteth or buildeth the altars.

|| Directed [by his mother.

* Bulls pickt out [viz. singular.

* Excelling or notable.

* Their necke being vntouched, [viz.
which neuer bare the yoke.]

* Whenas the ninth morning had
brought in her risings, [viz. early in
the morning on the ninth day after.

* He sends the infernall sacrifices to
Orpheus, [viz. he sacrificed to Or-
pheus.]

* And visited againe the groue,
[viz. where the bodies of the beasts
were left.]

* Monster.

|| Stridere & effervere tertie con-
iugationis vt olim.

* Throughout the molten bowels,
[viz. dissolved by putrefaction.]

* Of the oxen.

* Wombe [viz. bodie.]

* To boyle out [viz. to issue out as it
were boiling.]

There was
no delay, [but] he forth-
with obeyed the pre-
cepts of his mother.

Comes vnto the Tem-
ples, [and] reareth vp
the altars, shewed [vnto
him.]

[And] brings foure
* chosen bulls of * excel-
lent bodie, and as many
heifers * of vntouched
necke.

Afterwards * whenas
the ninth morning did
appeare,

* Aristew] sends to
Orpheus the ghostly sa-
crifices, * and went again
vnto the groue.

* [And] here indeed
they do behold a sudden
* wonder, and maruel-
lous to be spoken, bees
* for to make a buzzing
noise * throughout the
dissolved bowels * of the
beasts in their whole
* bellies, * and [as it
were] * with heat to issue
boiling out from their
bursten ribs.

* And

And mightie clouds
[of bees] & be drawne
[in length] and now
to flow together knitting
* in the top of a tree, and
* to send downe * a clu-
ster like a grape from the
* limber boughes.

* These things I sang
vpon the tillage of the
fields, and [ordering] of
cattell.

* And concerning
trees, whilst * that great
Caesar * thundereth with
warre * at the deepe Eu-
phrates, * and [as] a vi-
ctorious conquerour gi-
ueth lawes amongst a
willing people, and [thus]
* prepares a way for hea-
uen.

Sweete Naples * en-
tertained at that time
me *Virgil* flourishing in
the studies * of vnrenow-
ned vacancie.

*Carmina secessum scribentis & otia quæruunt. It is also called vnoble, be-
cause learning commonly brings so little honour or riches through mens
vnthankfulnesse, or lacke of respect, or for that idlenesse brings no honour.*

ple: and so was preparing a way for heaven, or at least for diuine honours in the earth.
And finally that he wrote these bookes of his Georgicks at Naples, flourishing in his study of
Poetrie, which he calls ignoble vacancie.

* And vnnumerable clouds to be
drawne along, [viz. swarmes like
clouds.]

* To swarmes and hinds.

* In a chiefe [or high tree.] [viz.
high in a tree.]

* To let downe,

* A grape, [viz. to hang downe in a
great cluster like a huge bunch of
grapes.]

* Bowing or bending, &c.

* I sang these verses, [viz. I writ
these things in verse.]

* Of or concerning the manner of the
tillage of the fields,

* And vpon trees.

* That great [viz. mightie and most
renowned] Caesar.

* Fighteth valiantly and terribly
like the thunder, against the Parthi-
ans, hauing overcome the Armenians.

* Neare the river Euphrates.

* And being a conquerour ordaines
lawes amongst a people willing to be
governed, and to submit themselves.

* He opens a way to heauen, [viz.
opened by valorous acts.]

* Parthenope, [viz. Naples a most
famous citie of Campania, called first
Parthenope of one of the Syrenes so
named buried there.]

* Nourished me.

* Of vnoble idlenesse, [viz. of
Poetrie, which requires a kinde of i-
dlenesse in vacant time from busi-
nesse, according to that of the Poes,

And mightie clouds to be
drawne along, [viz. swarmes like
clouds.]
To swarmes and hinds.
In a chiefe [or high tree.] [viz.
high in a tree.]
To let downe,
A grape, [viz. to hang downe in a
great cluster like a huge bunch of
grapes.]
Bowing or bending, &c.
I sang these verses, [viz. I writ
these things in verse.]
Of or concerning the manner of the
tillage of the fields,
And vpon trees.
That great [viz. mightie and most
renowned] Caesar.
Fighteth valiantly and terribly
like the thunder, against the Parthi-
ans, hauing overcome the Armenians.
Neare the river Euphrates.
And being a conquerour ordaines
lawes amongst a people willing to be
governed, and to submit themselves.
He opens a way to heauen, [viz.
opened by valorous acts.]
Parthenope, [viz. Naples a most
famous citie of Campania, called first
Parthenope of one of the Syrenes so
named buried there.]
Nourished me.
Of vnoble idlenesse, [viz. of
Poetrie, which requires a kinde of i-
dlenesse in vacant time from busi-
nesse, according to that of the Poes,

Thus the Poet having
made an end of his
long storie of *Aristotle*,
concerning the reco-
uery of his bees, and
for the manner of re-
pairing them when all
the stocke is vnterly de-
cayed, comes to the
conclusio of the whole
work of his Georgicks,
with a brieft rehearsal
of all the things conti-
ned therein, and also
of the time and place
in which hee wrote.
That these things he
had sung of the tillage
of the fields, and of or-
dering of cattell, and
concerning trees.

And thus at the time
whenas *Augustus Caesar*
thundered in warre
against the Parthians,
hauing subdued the Ar-
menians, and was ob-
taining good lawes
amongst a wicked peo-
ple:

FINIS.



